THE IESVITE Stript & Whipt

IN THE HIGH PARLIAment of FRANCE, euen by one of *their owne Religion.*

VVherein is discouered their subtile *beginning, treacherous proceeding, and* shortly their fatall ending; procured by their many bloudy attempts against Christian Princes, in *France*, this Kingdome, and other STATES.

Faithfully translated out of the *French* Copie, Printed at PARIS by Authority.

LONDON
Printed for *William Arundel*, and are to be sold at the *Angell* in *Pauls* Church-yard. 1616.

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Faithfully translated out of the French Copie, Printed at PARIS by Authority.

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AN ADVERTISMENT to the Reader.

READER,

To the end that thou fall not into this discourse abruptly, I haue thought it not impertinent, by way of Preamble, to insert this short aduertisment, touching the first institution of the Iesuites, with their beginning, and proceedings in France, and the occasion of this present controuersie; which may serue, not only for an introduction into the discourse ensuing; but also for an explanation of sundry passages, alleged therein. As for the Vniuersity of Paris, I shall neede to say little for it is sufficiently set foorth in the discourse, but that it was first founded by Charles *the Great, in the yeere of our Lord* 791. *and that the Sorbonne so often mentioned is nought else, but a famous Colledge of Diuines, founded about the yeere* 1253. *by* Lewis *the* 9. *called Saint* Lewis, *as my Author saith; or as others write, by* Robert *brother of the said King. Now as concerning the Iesuits: this Order first arose in Christendome, about the yeere* 1540. *the Author and Founder therof, was one* Ignacius Loyola *a gentleman of Nauarre, who all his life time had followed the wars, and being hurt in the Towne of Pampelona, which is the chiefe City of Nauarre*

Whatsoeuer is here related I haue taken partly out of *Steeuen Pasquier* sometime Atturney generall of the King at *Paris*, in his 4 booke of Epistles & last epistle, which I would not conceale, the rest I haue collected out of the histories of *France*,

uarre, whileſt his wounds were a healing, he fell to reading the liues of the Fathers, reſoluing vpon the pattern of their liues to frame the tenor of his owne: afterward ioining with ſome others, who were ſome 10. in number, they altogether ſwore a kind of Societie; and Ignatius beeing cured they made voiages to Paris, Rome, and to Ieruſalem, and at laſt retired themſelues into Venice, where they made their aboad ſome few yeeres, and ſeeing they had many followers, remooued thence to Rome, where they began to make publike profeſſion of their Order, promiſing two things eſpecially; the one, that their principall end and ſcope, was to preach the Goſpell to the Pagans and Infidels, for to conuert them to the Chriſtian Faith: the other, freely and without reward to inſtruct Chriſtians in good letters: and for to fit and accommodate their name to their deuotion, they termed themſelues religious men of the Society of the name of Ieſus. They preſented themſelues vnto Pope Paul the 3. of the houſe of the Farneſes, about the yeere 1540. which was the time that Germany began to take armes, by reaſon of the alteration of religion; and becauſe that one of the principall points which the Germans controuerted, was concerning the power of the Pope, whom Martin Luther ſought to quell and pull downe: theſe making a contrary profeſſion, gaue the Pope to vnderſtand, that the firſt and principall Vowe which they made, was to acknowledge him to bee aboue all earthly powers; yea aboue the generall and vniuerſall Councell of the Church. The Pope who at firſt doubted, whether hee ſhould approoue of them or no, and afterward had permitted them, to vſe the title of religious men, but vpon condition that they ſhould not bee aboue 60. in number,

ber, at this promise began to hearken vnto them, and to giue their deuotion free passage: and after him Iulius *the* 3. *vntill that Pope* Paul *the* 4. *called the* Theatin, *who was one of the chiefe promoters of this Order, authorized them absolutely; and consequently, almost all the succeeding Popes, in respect of the seruices they receiued from them, haue endowed them with most large and ample priuiledges. Their Order is composed of two sorts, whereof the one is called of the greater Obseruance, the other of the lesse. The first are bound vnto foure Vowes; Chastitie, Pouerty, and Obedience, which are the three ordinary Vowes of religious men, and besides they adde a fourth Vow, which is of particular obedience vnto the Pope, as hath beene already said. The second are tied only to two Vowes: the one regardeth the fidelity which they promise to the Pope; the other is of obedience vnto the Generall of their Order. These are termed lay brethren, who doe not vow Pouerty, but may hold Benefices or Offices; they may inherite their fathers, mothers, and kindred, enioy lands and possessions, and marry at a need, as if they were bound by no religious Vow. They haue besides many schollers, whom they cal Nouices, who are (as it were) Probationers, from whence they take fresh supplies, and thence it is, that their Colledges are commonly called Seminaries, they hauing two sorts of lodgings ioining together, the one for their Priests, the other for their schollers and nouices. And this may shortly suffice for the description of their Order.*

Now as concerning their proceedings in France, it so fell out (they beeing established, as hath beene already set downe) that the Bishop of Clermont tooke a liking of

them, and was very desirous to settle this Order in Paris; whereupon he brought in 3. or 4. of them, who vsed likewise the recommendation of Pope Paul the 4. At their first comming they were lodged meanly in a chamber of the Colledge of the Lombards, & afterward set vp their abode in the Bishop of Clermõt his Pallace, by the permission of him who first entertained them. Afterwards their affaires succeeding according to their minde, they presented themselues diuers times to the Court of Parlaiment, requesting it to authorize their Order. But the king his Solliciter general, that thẽ was called Mounsieur Brulart, opposed himselfe against all their requests, not for that he fauoured not the Roman religion as much as any one could doe, but because hee misdoubted and feared aboue all things nouelties, as the mothers of many errors, especially in religion. Wherfore he told them, that if they had their minds wholy alienated frõ the world, they might safely without bringing in any new Order, confine themselues vnder some one of the auncient Religions approued by many Councels, or vnder some one of the foure Mendicants. Thus they were reiected by the Court of parliament, who not being satisfied with their owne opiniõ, nor willing to relie only thereupon, had recourse vnto the faultie of Theologie, by the decree whereof they were censured, partly in that entitling themselues by the name of religious men, they did neither weare the habit, neither did confine themselues within their Cloisters, as others did; and partly in that some of their opinions derogated from the liberties of the French Church. This is that decree of the yeare. 1554. often mentioned in the ensuing discourse. Not long after the Bishop of Clermõt deceased, who by his testament bequeathed great sums vn-

to them, they hauing receiued this legacie, the troubles about religion happened, in the beginning whereof, there was an assembly of the French Church at Poissy *in the yeare.* 1563. *they then began to breake off their long silence, and presented a request vnto the Court of Parliament to be receiued & approued if not as religious men, yet at the least as a College of schollers only. The Parliament conceiuing that this concerned principally the superiors of the Church, referred them ouer vnto the assembly of* Poissy, *where the Cardinal of* Tournon *was President, as the most auncient Prelate, who in the Cty of* Tournon *had before founded a company of them. By his intercession, they obtained to be receiued onely as a societie and Colledge, vpon condition, that they should be bound to take another title then that of Iesuites, and to conforme themselues in all, and through al, to the Canons of the Church without enterprising any thing vpon the Ordinaries, & that they should first and formost renounce expresly, and in precise termes, the priuileges, which their buls did import; otherwise if they failed herein, or obtained any other, that their approbation should be vtterly void. This decree was ratified by the Court of Parliament, according to the forme and tenor thereof. Shortly vpon this they purchased them a house in the Citie of* Paris, *and called it the Colledge of* Clermont *in memorie of their benefactor, & by reason that they had at that time diuers learned personages amongst them, they were fauourably entertained, and drew an infinite number of scholers after them. And seeing they had the wind at will, they presented a request to the Rector & Vniuersitie of* Paris *to be incorporated therinto. Whereupon there was a solemne Congregation*

assembled, in the which it was concluded, that before they proceeded any further, they should declare whether they tooke vpon them the qua ity of regulars or seculars which did put them into a great perplexitie, for if they should deny they were religious men, they belied their Vow, and to say they were so, had beene to contradict that which was enioyned them at Poissy, and for that they tooke no precise qua itie vpon them, the Vniuersitie gaue them the repulse. Yet would they not giue ouer but had recourse vnto the Court of Parliament, to the end that they might gaine vpon the Vniuersity by constraint that which they could not obtaine of freewill, whereupon a short day was giuen to both parties for to pleade, and the matter was argued on both sides, by Pasquier for the Vniuersitie, and Versoris for the Iesuits with such vehemencie, as so great a cause required, & in conclusion it was ordeined that they should remaine in that estate they were, without decreeing ought in fauor of either partie, for neither were the Iesuits incorporated into the Vniuersitie, as they desired, neither were they excluded frõ reading lectures as they had done in former times, as the Vniuersitie requested. In this estate they continued vntill the yeare 1594. when vpon occasion of the execrable attempt of Peter Barrierre (who had purposed to murder the king Henry the fourth, but was discouered by a Iacobin a Florentine, to whom he had reuealed it by way of confession, and thereupon was taken at Melun where the king was watching his oportunitie, and found seased with a double edged knife for the purpose, & afterward was executed for it at Paris) the Vniuersitie renewed her auncient processe against them, demanding to haue them banished and rooted out,

in

in as much as Barriere *had vndertakē it by the perſwaſion of their miſchieuous doctrine, and by the ſpeciall inſtigatiō of* Varade *rector of their colledge: & the matter was handled in Parlement by* Arnaud *who argued againſt them, and* Verſoris *for them, both graue and learned aduocates: but they were ſo ſtrongly ſupported, by ſome great men, as namely the Cardinall of Bourbon and the Duke of Neuers, that at that time nothing was done againſt them, vntill that the prodigious and bold fact of* Iohn Chaſtel *a nouice of their ſocietie (who in the kings owne chāber at the Louure, and in preſence of his Nobles and gentlemen, ſtabbed at the king, and miſſing his belly as hee had purpoſed, by reaſon that the king ſtooped to receiue two Noble men, who kiſſed his knee, ſtrooke him in the mouth and brake out one of his vpper teeth) extorted that famous decree of the 29. of December 1595. whereby beſides the condemnation of* Iohn Chaſtel, *the Ieſuites whoſe doctrine had ſeduced him were baniſhed out of France, as enemies of the king and the eſtate, corrupters of youth, and perturbers of the publike peace and quiet, and the houſe where the father of that monſter dwelt, which was ſituate before the gate of the Pallace being raſed, a Pyramide was erected containing (for a perpetuall monument) the effect of the ſaid decree. Thus they ſtood baniſhed vntill that as well by the inceſſant importunitie of ſome great ones about the king, as eſpecially by the earneſt intercеſſion of Pope* Clement *the eight, they were reuoked in the yeare. 1604. in the moneth of Ianuarie, and the Pyramide taken away, notwithſtanding the great inſtance, and admonitions of the Court of Parlement to the contrary: yet with diuers reſtraints and conditions,*

amongst the which one was, that they should erect no College, nor make any residence but in the towns named in the letters of their reestablishment, without expresse permission of the King, and particularly within the resort and iurisdiction of the Parliament of Paris, vnlesse it were in the townes of Lyon, and La Fleche. Notwithstanding the late King by the meanes of father Cotton, whom he had made his Confessor, gaue them permission to returne to Paris, and made them restitution of all their goods, and of their Colledge of Clermont, but did not permit them to keep publike schoole, or to intermeddle with ought which concerned the Vniuersitie, notwithstanding that they laboured by all meanes possible to be incorporated thereinto. Instantly vpon the disastrous death of the King, they thinking it to be best fishing in troubled water, renewed their pursuite, & by the fauour of the Queene Regent, obtained the letters here mentioned, licensing thẽ to reade lecture, and to set open their schooles in the Vniuersity, whereupõ the Vniuersitie presented a Petition vnto the Queene Regent for to preuent them therof. The Iesuites on the contrary pressed their letters, and presented them vnto the Court of Parliament, requiring the allowance of them: the Court would not proceed without signifying it vnto the Vniuersitie, who formally opposed them, and thereupon it was ordered, that both parties should be heard iudicially, and the cause was remitted to the opening of the Court, the morrow vpon Saint Martins day, and from thẽce it was put off vntil the seuenteenth of December; all which time it was openly and solemnely argued on the seuenteenth and nineteenth of the said moneth, when Montholon the aduocate of the Iesuites, hauing demanded

manded the allowance of the foresaid letters, and argued for them. De la Marteliere for the Vniuersitie made this argument ensuing, whereupon followed that sentence interlocutorie annexed vnto the end hereof. Since which time I doe not vnderstand of any further proceeding: it is likely that the Iesuites perceiuing the inclination of the Court, and of all in general, contrarie vnto them, and fearing to be drawne further into question, haue retired themselues, expecting some fitter opportunitie for the effecting of their designes, which it is probable, that they now failing in, will hardly be able euer to bring to passe. This is shortly the whole processe of this businesse and controuersie.

Now I am not ignorant that diuers discourses haue beene of late set forth in this kinde, but I dare confidently affirme, that none is of equall weight with this, in that it is no particular calumnie, but a publique action iustified in open Court, and published by authoritie, the Positions herein alleaged are those of the famous Vniuersitie of Paris, & the schoole of the Sorbonne (whose mouth this Aduocate was, & spake as hee was instructed) and not any priuate censure or opinion. If ought be said herein which is not altogether consonant to the doctrine of our Church (as I am certaine there is very little) let it be remembred whose words they are, and where they were spoken. Thus hoping that this may helpe to dissipate and purge that noisome and pestilent aire of the Iesuits, wherewith they seeke to intoxicate and infect the weake and tender consciences of men, to the dishonour of God and of religion, to the danger and preiudice of soueraigne Princes, their persons and estates, to the ruine & ouerthrow of their owne fortũes,

the ſhipwracke of all good conſcience, and ſcandall of Chriſtians, it being impoſſible that a good Chriſtian ſhould bee other then a true and loyall ſubiect to his Prince: I wil no longer withhold thee from the diſcourſe it ſelfe, praying thee fauorably to interpret my indeuors and good intention herein.

Errata ſic corrige.

pag. 10. lin 6. there for theſe. p. 14. l. 11. Giuinier for Cuimier. p. 18. l. 18. except for without. p. 22. l. 1. remouing for remaining. ibid. l. 22. adde which. p. 29. l. 6. Graſius for Graſſins. p. 30. l. 2. Colledge for Colledges. p. 39 l. 19. hauing for haue p. 41. l. 2. which that, dele which. p. 44. l. 13. where it is for whence it is. ibid. l. 15. maintained hierarchical for maintained the hierarchical. ibid. l. 23. where Chriſt ſhould haue for where Chriſt had p. 45. l. 16. ſingulus for ſingulis. ibid. l. 21. ri gour for vigour. p. 47. l. 9. concordate king Frances betweene, for Concordat betweene &c. p. 50 penult direct for diuers p. 54 l. 21. which for with.

After that MONTHOLON *the Aduocate of the demandants, had required the allowance of the Letters which they had obtained, notwithstanding the opposition made against it by the Vniuersitie,*

De la MARTELIERE *for the Vniuersitie of* Paris, *said thus:*

MY Lords, The Historie sheweth vs, that after the battel of *Cannas*, in which the Romans receiued the greatest losse, that euer befell them; forty thousand Citizens, the Generall of the Armie, with fourscore notable persons of the Senate, being slaine vpon the place, the rest of their troopes either taken, or dispersed; the Enemie victorious and triumphant, at the gates of the City, the name of that magnanimous Commonwealth, brought almost to nothing: those of *Capua* which had alwaies nourished an ill wil toward

the Romãs, forgetting all respect of obedience due to the Empire, without any apprehension of the bonds and obligations, wherewith they were bound to the people of *Rome*; vpon the very point of such an occasion, thought to make themselues Lords of *Italie*; so that in stead of contributing to the necessities of the State of *Rome*; & of yeelding the succor & aid, which was required of them; they demanded to participate in the chiefest dignities, and that the honor of the Common-wealth might bee diuided betweene them and the *Romanes*. After the losse of our great King, whose Person ought to haue beene as deare to vs, as his Monarchie: you haue seene the Iesuites (instead of compassion) seeking to raise themselues by the common calamitie of *France*, and without giuing vs any leasure to set in order the domesticall affaires of the Estate, to labour with might and maine, and to loose no time for the entire establishment of their owne authority: I doe not say, that they haue demanded to partake in the greatest charges, but by meanes of the Hostages of all your children, which they haue required, to become able to distribute thē absolutely, and to rule at their pleasure, as they haue already promised vnto themselues.

The sequele of the Historie touching this generous people, addeth further, that at the ouerture, which was made of such a proposition, the affliction of the *Romanes*, was vpon the instant conuerted into an extreame indignation, against such ingratefull

ingratefull persons, which they knew well how to accompanie with a Resolution, beseeming their courage: I will represent it in the same termes: *Indignatione orta, submoueri à Curia iussos esse, missúmque lictorem, qui ex vrbe educeret eos, atque eo die manere extra fines Romanos iuberet; The Romanes beeing mooued with indignation, commaunded them to bee conueyed out of the Senate, and sent a Sergeant with them to bring them out of the Citie, and forbadde them from that day forward, to enter into the Territories of the people of Rome.* If God had giuen our poore nation, as much prudence & stedfastnesse, as bounty, & facility; & that theeies of our vnderstāding were as cleare-sighted as those of the body, the example and resolution of the wisest that euer the Sunne saw, might haue serued for a direction in this occurrence; which is vnto vs of no lesse importance. And as this sage counsell was soone seconded with good successe, (for the enemie diuerting his enterprise from against the seat of the Empire, to receiue the affections of those of *Capua*, gaue the Romanes time to take breath, and to make their greatnesse appeare more redoubtable, then euer) the same remedie would vndoubtedly haue secured vs from the troubles and diuisions, which they sowe amongst vs; wherein the enemies of France take farre greater assurance, then in all their force. But (alas) beeing giuen to vnderstand by the manifold harmes wee haue sustained of their designes, both already past, and yet continued vnto the

fourth generation, shall not we be touched with a liuely apprehension, that at this time their onely drift is, to see vs the last of French men, and neuer to liue in repose: that the condition, and life of our Kings, and Princes, our owne, and that of our posteritie be no longer assured?

This is the third time, that the Vniuersitie of Paris eldest daughter of the thrice Christian Kings, hath beene reduced to this necessitie, by the enterprise of the Iesuites: neere vpon their first entrance, there was nothing else heard to resound in this place but Propheſies of their intention, that they would confound all politicke order, and depraue the Lawes diuine and humane; nought but presages of the desolation of learning, and of the ruine of the greatest, and most famous Vniuersitie, which hath beene vpon the face of the earth? Although that this were declared by the mouth of the greatest personages, whose memory shall euer bee honoured by vs, notwithstanding it was hard to perswade vs, that which hath prooued since but too too true, euen then, when the Royall dignitie was in estate so assured, that it seemed wee neuer needed to feare any muration: and besides, the Catholike religion, accustomed to propose nothing but amitie, faith, and inuiolable concord, made men little to mistrust, that it was possible to bring into the Church, which had flourished so many ages, without taking aduantage of trouble, and dissention, this new learning, in her old age, which hath

done

done so much harme, and made the remedies more dangerous then the disease.

As it is not commonly seene, that propheticall declarations are frustrated of their effect, so these predictions haue beene authorized by the euents, in such wise, that the Iesuites working at one and the same time vpon two contraries, they haue stirred vp that which was of ill disposition in our stomackes, as well the cold as the hot, and for thirtie yeares continuance haue molested France with such a furie, that we haue found by experience, but too late, that hauing made vs lose all fidelitie, dutie, and charitie, wee were out of hope of any recouery; if hee, whom God would haue to be the Physitian of our griefes, had not by his balme of amitie, and reconciliation, (a most gentle lenitiue, and most profitable for our afflictions) brought backe our quiet and repose. The Vniuersitie did not then faile to giue the watchword, and to aduertise vs what were the causes of these mutatiõs, which were by her worthily and truely represented, and plainely and manifestly laid open, the subiect of so great an inflammation, and of such a continuall feuer.

The Vniuersitie of Paris, beeing now mortally iniured, thought on nothing but sorrow, and sought by an eternall remembrance, to immortalize the merit of her benefactor; there was not any Temple of this great Citie, which shee filled not with teares, with holy seruices, with funerall discourses in his honour: the time did not suf-

fice to recount the warres, the trauels, the counsels of her King, whose honour can neither increase, nor be diminished: when the Iesuites puffed vp with hope, and courage, did raise this great Nouitiate in the Suburbs of Saint *Germaine*, for the which, designing out so large a circuit, they doe not dissemble any longer, but plainely declare, that they will no more faile of the prey, which they haue so long pursued: they doe reedifie, and augment their Citadels, and withall doe denounce warre against the Vniuersitie, vnder the fauour of Letters, which by importunitie they had obtained in the moneth of August, in the yeare, one thousand six hundred and tenne: they require to haue the instruction of the youth, to haue power to set open their houses, and to reade Lecture in all sorts of Sciences, whereas the yeare before, they had required permission to reade onely in Diuinitie: against which demand, the Vniuersity then opposing it selfe, they with-drewe their Letters, fearing that in such a season, the great inconueniences of their proceedings, and of their institution might bee discouered.

A new Colledge now in building for their nouices.

Their last Letters were presented vnto the Court, the three and twentieth of the moneth of August, and (as there is no artifice whatsoeuer, of which they haue not the practise in hand) more then three weekes before, they had canuassed the faculties of the Vniuersitie. yea they vaunted of the consent of some particular men, which had alwaies

alwaies thought well of them, they did publish their victory without any resistance, they did presse with might and maine the approbation of their letters. The court notwithstanding ordered, that they should be communicated to the rector, and the vniuersity, which hauing bin done, and the body thereof assembled, neuer any man saw more resolution shewed in the defence of their liberty, yea with all earnestnesse. And there were but three, wherof the facultie of the Canon law is composed, which failed her at this neede, (as if the bloud, which they haue in their veines, did proceed from some other different nourishment, and that they had habituated themselues to some strange affection,) notwithstanding being constrained to yeeld vnto the rest which were in greater number, (yea a hundred for one) the opposition was framed and receiued in this parliament, vnder the name of the rector of the vniuersity in generall. The Court hauing done me this honor, to name me the aduocate of the vniuersity, I haue blessed that day a hundred times, which I will hold alwaies as deere as that of my life, in which my small labour, and merit haue found so great a recompence by your iudgement, as that I may render to my country, to whom I owe the good fortune of my birth, & to the vniuersity, to whom I am bound for my education, this witnesse of my duety, and respect, and that I may be reckoned by posterity in the number of those, to whom this defence in his time hath happened.

Me quoque principibus permistum agnoscat Achiuis.

Our time of pleading of the Parliament past, ended the morrow vpon S. *Martins* day; our aduersaries vanished as fire into a clowd, leuing vnto the Vniuersitie the extreame sorrow of being frustrated of so honourable and so lawfull a combat, to which shee had been excited by the Iustice of her cause, and by the force of necessity.

Plorauêre suis non respondere fauorem
Speratum meritis.

In the time that the Vniuersitie imagined shee was at some rest, and that the Iesuites did promise openly they would not vndertake any further, and that they would containe themselues, wee feele and perceiue, that they oppresse vs, and that the euill hatched long before hand, could not so suddenly be eschewed. To cõclude, contemning the authority of the King (who would haue the iudgement of their Letters to depend on your approbation) and that of the Court, (which had ordained, that the Vniuersitie should first be heard vpon her opposition) wee see that they are established without authoritie, and doe instruct Schollers in the Colledge of *Clermont*, vse all scholastical functions, and by their witty sleights, they will make vs pay interest for our small time of quiet, (as said the prouident Bat of *Athens*) during the which, we haue seene the weeds to grow vp, which we suffered to be sowne.

As the Vniuersitie hath witnessed againe this

time

time to all the world: by her obedience that shee would haue slept, referring the best of her interest to the benefit of Tyme, so shee could not beleeue, that now any one in the world can thinke it strange, that shee would desire not to die, and since that her peace within doth depend in making warre, night and day, without, and that no other plaister can be applied vnto her griefe shee was forced to renue the instant pursuit of this audience, to ad a request, for the restoring of this enterprise anew: whereunto finding the Court well disposed shee hath reason to promise vnto her selfe vpon the whole matter as ready a dispatch, as happie, and fauourable.

And because (my Lords) that in my owne particular, I acknowledge my forces disproportionable to so heauie a burthen, yea I ingenuously confesse my selfe to bee the least of those of my profession, which could worthily acquit themselues thereof, fauour him I beseech you, with your benigne audience, which speaketh by your cõmandement, nay rather countenance the cause the most important, which hath been pleaded in our memory in that of our ancestours, yea of all *France*, the issue, and euent whereof will conserue our lawes with the sweetnesse of our liberty, or make vs see our ruine without any more hope, or remedie; the which I will handle, as succinctly as I may, and with so much truth and mildnes, that I hope to leaue no subiect to accuse ought but the cuill wils, and subtill practises of the Iesu-

ies, against whom the Vniuersity contenteth her selfe to oppose a wisdome truly Christian.

The Vniuersity of *Paris* hath bin from all antiquity recõmended for her singular deuotion, & erudition, by meanes whereof many heresies, and those of people farre remote haue beene conuinced: the Doctors thereof haue so insisted in the waies of the holy spirit in the Catholike Church, that by reason of the reputation of this sincerty, there haue beene heretikes, which haue agreed to take them for Iudges, and according to their aduise, haue passed condemnation vpon their errors according to the example of the Donatists of *Affrica*, who although they were proud, and peruerse, yet in the cause which concerned one *Cæcilianus*, in the request which they presented to the Emperour *Constantine*, they demanded that the Iudges which should be giuen them, might bee *Gaules*, and it hath beene written to her honor by *Vsserius in fasciculo temporũ*, that learning leauing *Greece*, was come to *Rome*, and thence to make her aboad at *Paris*, vnder the protection of *Charles* the Great, who founded the same seuen hundred yeeres agoe, and that the light of learning being for certain ages extinguished, was again lightened in the Vniuersity of *Paris*, the Popes *Celestine*, and *Innocent* the third in their decretall Epistles, haue left for a perpetuall blessing vnto this Vniuersity that she had peopled the most part of the Bishopricks of Christendome. And before them *Eugenius* the third, taking notice of the error of *Gilbert*

Porretan, Bishop of *Poitiers*, would not decree any thing therein, without the aduise of the Vniuersity of *Paris*, by reason of the multitude of learned men, wherewith it was replenished, saith *Otho Frisingensis*, an Historian of merit, and indeed the Bishop was ouercome by the disputations of M. *Adam de petit Pont*, a famous doctor of our Vniuersity.

Let vs adde consequently vnto this recommendation, that of the Popes *Honorius* the third, *Innocent* the fift, & *Vrban* the sixth, who haue said that *Paris* was as the neuer dried source, whence the riuer of science did flow, which watered continually the Church of God, and the instruction of all Christendome. And it is fiue hundred yeeres agoe, that the Vniuersitie of *Paris* might boast of this high stile of honor, which aduanceth her aboue all the Schooles in the world, *Studium Parisiense fundamentum ecclesiæ*. What more honorable testimony can there bee, then that which is read in the Registers of the Vniuersity, that in the yeere three hundred seuenty eight, the Church being afflicted with a great Schisme, the sacred Colledge of Cardinals, *Apostolica sede vacante*, did solemnlie inuite the Vniuersitie of *Paris* to contribute to the good of the Church, for to defend her from intrusion.

In the yeere foure hundred, and ten, another *Schisme* hauing giuen occasion of assembling the Councell of *Constance*, the Doctors of the Vniuersity of *Paris*, and amongst others Mr *Iohn Gerson*,

Vniuersity of *Paris* was the key of Christendome, the most carefull promotresse of the rights of the Gallicane Church.

Also our Kings haue especially cherished her, for it is read, that shee accompanied the King returning in triumph from the battaile of *Bouines*, and it is a thing remarkeable, that King *Philip* the Long, having assembled the estates of his Realme and the Vniuersity, all others did sweare fidelity vnto the King, as soueraigne, onely the Vniuersity did not sweare at all, as Mr *Giuinner* hath obserued in the preface to the Pragmaticke sanction, because that by her instruction, we learne to breath with the aire of *France*, fidelity towards our Prince, and loue to our Country: and who knoweth not the praise which the Vniuersity of *Paris* bare away from the mouth of Pope *Pius* the second, hauing vnderstood by the Cardinall *Bessarion*, that shee had hindered her schollers, from being inrolled in the troopes of those, who made the publique weale a pretext of their rebellion. Vpon this consideration *Dumesnil* the King his Atturney generall, whose memorie can neuer die, said that the Vniuersity of *Paris* was receiued to pleade in this Court, not only in her particular causes concerning her priuiledges, but also in causes, which concerne the publique estate of this Realme.

This was in the time of *Charles* the 7.

The Vniuersity of *Paris* is composed of foure faculties, the first is of Diuinity, which beareth away the prize and hath the aduantage aboue all the

the rest: this is that science, which treateth of eternall things, which lifteth a man vp in spirit vnto the heauens, which teacheth the saluation of mankind, the reunion of the creature to his Creator. To the study of the faculty of Theologie of *Paris*, is attributed the perfect, and diuine inuention of the schoole diuinity, held in the *Romane* Church to be the infallible rule, whereby to iudge of the mysteries of faith, and of religion, the subiect for which the learning of this schoole is so much admired.

The second faculty is of those, who handle the knowledge of the Lawes, who are to teach that, which *Aristotle* saith, is the most diuine thing amongst men, that is, to giue good counsell in affaires, and directions in policies. The third is of Phisitians which haue care of the health of the body: the last of the Arts, which laieth open the treasures of humane learning, of the tongues, and of Philosophy. If that our diuinity hath had the honor for puritie, the knowledge of the law of not being equalled, our Philicke to surpasse all others; the last which is as the seed, and nursery of the former, hath the testimonie of the most eloquent *Italians* of our age, who confesse that they haue learned of the Masters of the Vniuersity of *Paris*, the purity of the Latine, and of the other tongues, which yet at this day are not to be found any other where so perfect. Now as the estate of the Church Vniuersall is secular,

so

which was Chancellor thereof, named the thrice Christian doctor, in honour of the thrice Christian King, which had sent him, by their learning made knowne that the Vniuersitie of *Paris* was the mother, and Nurse of all good, and holy institution, that shee had conserued the puritie of Theologie, mainteined the Episcopall dignitie, had alwaies opposed her selfe against strange doctrines, nouelties, and superstitions. Which hath made men to conceiue so reuerent an opinion of the Vniuersitie of *Paris*, that from all the quarters of *Europe*, yea from the Court of *Rome* it selfe, her aduise, and resolutions haue been sought for, and preferred to that of other Schooles. To conclude, be it spoken to the praise of the Catholique Church, the Vniuersity of *Paris* hath made the Church of *France* to florish aboue all particular Churches of the world; in token whereof the Popes, *Clement* the sixth, and *Pius* the second would solemnly giue notice of their elections vnto the Vniuersity of *Paris*, and the last of these two witnessed, that at the pursuite, and authority of the Vniuersitie of *Paris*, he was moued to defend the Councell of *Basil*.

So may we say, that the tree of this doctrine planted so long since, hath produced so good fruit, that there is not any one, which hath frequented strange nations, who will not say, but that the deuotion of *France*, and principallie of the City of *Paris*, surpasseth that of all other people, which it may bee is more in outward shew,

but as different from that of ours, as the shadow from the substance. As the Vniuersity of *Paris* hath been religiously deuoute; so hath shee neuer wanted the respect, and obedience towards our Kings her protectors, and withall, her power hath conserued the royall rights against all vsurpations. Our histories doe iustifie, that the Vniuersity hath alwaies courageously opposed her selfe against all attempts vpon the power of Kings, against the abuses, which are committed contrary to the holy decrees, and constitutions of Counsels, hath held great authority in the assemblies of the Gallicane Church, for to maintaine the liberties of the same, witnesse the appeale brought by the Vniuersity of *Paris*, and maintained in this Court, against Pope *Benedict* the eleuenth, who would haue leuyed tenths vpon the Clergy of *France*, whence occasion was taken in a diffamatory libell, which was then published against the King, and the Clergy of his Realme, to quarrell particularly with the Vniuersity, which appeale, the Vniuersity did reiterate in the time of *Lewes* the eleuenth, from the buls decreed, cõcerning benefices electiue. Vpon this subiect, wesee so many oppositions framed by the Vniuersity of *Paris*, against the power, and faculties of the *Legats* sent into *France*, as against that of the Cardinall of S. *Peter*, *ad vincula*, and of Cardinall *Ballue*, wherein the Vniuersity did summon Mr *Sollicitor* generall named then *de saint Romain* to assist her, which made an ancient French author to write that the

Vniuersitie

so the Vniuersity of *Paris* is secular, the Rector, the Chancellour, the Deane, the Syndickes, the Censors of the foure faculties, the *Proctors* of the foure Nations, the Deputies, Masters, and Doctors are secular; the Regulars, as are the Iesuits, were neuer admitted there into, but by grace and by adoption, vnder a double condition, the one to be perpetually excluded from all offices and dignities, without being able to participate in them, the other not to keep publique schooles, but simply and in particular to instruct those of their order, as it is contained in the first addition of the Capitularies of *Charles* the great Chap. 47. *Vt scholæ in Monasterio non habeantur nisi eorum qui oblati sunt; That in Monasteries no Schooles should be kept but onely for those who were professed.*

These are the prime and supreame lawes of the policie of the Vniuersity who is subiect to the pollitique, and ecclesiasticall Magistrate, that is to say, to the Lawes, and equity of the Estate, receiueth reformations from the royall ordinances, according to the times, and seasons, motions and necessities of the Realme: when on the contrarie the Regulars doe depend and tie themselues to the rule of their order, which they receiue from their superiors, being religious men, as they are, whom they are bound by their vow to obey, and the Iesuits aboue all others, since that they acknowledge in all things their generall, as Iesus Christ vpõ earth: they are so far off from receiuing reformation, in their maners, their rule, or policy,

from

from the Magistrate or Bishops, that they do not in any sort acknowledge them, & from whose power they hold themselues to bee wholy exepted.

This was the reason wherefore in times past the Vniuersity of *Paris* opposed her selfe against the like enterprize of the *Iacobins*, which would haue kept publique schoole, and boasted of their great learning, and notable seruices, which their Order had done the Catholike Church; notwithstanding the chiefest men, which then were of the Church, hauing no preiudicate opinion by reason of any particular Interest, or designe, fearing the confusion of two bodies altogether seperated, did cause these religious Regulars to desist from their pursuit, and the Magistrates which feared least the Vniuersity should be transformed into a Regular estate, did hinder them from being receiued. And indeed, what designe can be more ordinary vnto religious men accustomed to the greatest simplicity and modesty, then by their example, and instruction to draw men vnto the perfection of their rule, to make them religious men and Monkes, as they are, so that by little and little we should haue seene the Hierarchicall Order of the Church to become subiect, and depend of a Regular Order, and the Common wealth depriued and destitute of her Citizens, her seruice abandoned, the charges of the estate forsaken, or furnished with those, who, after their choice, by reason of their order, and religion, would haue beene found to be least capable

And in regard hereof Cardinall *Borromeus*, whose memory is alwaies to be reuerenced, tooke away the gouernment of the Colledges which he had establisshed in the Archbishopricke of *Millan*, from those of the society of the Iesuites, saying that the Church had more need of Pastors, then of religious men. In *Spaine* it selfe, they could neuer get licence to keepe publique schoole, or reade to anie other, then to those of their owne house in the Vniuersity of *Salamanca*, or in that of *Alcala de Henares*, which are the two principall Vniuersities of the Country, but contrariwise hauing attempted it vpon an occasion, which was euidently fauourable vnto them, they were not admitted. In the yeere 1563. King *Philip* of *Spaine*, being to establish a Seminary at *Salamanca*, for the studie of the *English*, and *Irish*, who resorted vnto him for succour, the Iesuites sought to haue the gouernment thereof, and had prouision, and permission accordingly, as well by reason of the knowledge, which they had of the tongue, and of the manners of those who were to be instructed, as for some other greater enterprize then intended, and also by the recommendation of the Duke of *Medina Cidonia*, whose mediation they vsed; notwithstanding vpon the opposition of the Vniuersity of *Salamanca*, they were put from their purpose, except that the seruice, which *Spaine* receiueth of the Iesuites was able to vanquish the protection due vnto the lawes, and to the policy of this Vniuersity:

sity: and the complaint of the English men is not secret; that the Iesuits hauing the guiding of the Seminaries established in *Flaunders*, by the fauour they haue, doe allure, and *violently draw* vnto them the best wits of their nation; and during the time that they besieged our Vniuersity, haue not wee felt the same losses, greeuous to most of the great families of this Kingdome, and preiudiciall to the Estate.

It is well knowne to euery one, that the Iesuits comming into *France*, vnder the recommendation of Pope *Paul* the fourth, who was of the house of *Caraffaes*, could not be receiued, nor approued of by the Church of *France*, as they are not yet at this day, and from that time they haue had all the Clergy in maine opposition against them. In the yeere 1563. they addressed themselues to the assembly made at *Poissi*, vnder the raigne of King *Charles* the ninth, after that they had begged the fauour of the Cardinals of *Lorraine*, and of *Tournon*, personages of great power, as they neuer faile cunningly to curry fauour with those who are in credit, and authoritie, and dissembling the quality, and degrees of their Vow, did hide the secret of their rule, so that hauing prayed to be receiued as simple schollers, it was yeelded vnto them, by the Act of that assembly, allowed of in this Court, which is the one, and only title of their introduction into *France*. It was then thought that much was done, and that the inconuenience of this noueltie, were surelie

prouided for, by imposing vpon them Conditions of altering their name, & their title of submitting themselues absolutely, as other Ecclesiasticall persons, to the Iurisdiction and controlement of Bishops, precisely to bee bound, that they should first and formost expressly renounce the priuiledges mentioned by their buls, without seeking to obtaine anie others vpon paine of loosing the grace and fauour which had beene granted vnto them.

But this serued not to any other end, but to fortifie their resolution, and to giue them hope of that which remained, for without any other warrant or authority, they established themselues in the Vniuersitie, contrary to the opposition pleaded against them, referred vnto Counsell, and not yet decided, and so remained vntill the edict, and decree of the yeere, 1595. by which they were driuen and banished out of the Kingdome. By the letters of reestablishment, which they haue obtained, and which haue beene verified in this Court in the beginning of the yeere six hundred, and foure, it is contained amongst other things, that they shall not haue power to erect any Colledge, nor to make any residence in any other Towne or part of the Realme, but there, where they were then established by appointment of their letters, without expresse permission of the King: and particularly within the iurisdiction of this Parliament, except onely in the Townes of *Lyons*, and *Fleche*, which they being not willing

presentlie

presently to thwarte, nor openly to band themselues against the Vniuersity of *Paris*, whom they knew to bee in the particular protection of this great parliament, whose Iustice the brighter it shineth, the lesse they dare behold it, they haue circumuented the accustomed weakenesse and folly of the simple people, vpon which foundation they build their most firme dessignes, and by the establishment of one or two and forty Colledges which they haue in the Townes of this Realme, in stead of twelue or foureteene, which they had in former times, haue imagined, that cutting off, and diuerting the streames, which runne into this great riuer, they would wholy dry it vp. And there is no doubt, but that the Vniuersity hath thereby felt a great impayring; and that they had conceiued such an opinion of the successe, that they already gaue out that men tooke notice of their worth, and that they were esteemed necessary, that the Vniuersity sought them, and offered them the Colledges of *Plessis du Mans*, and of *Cholets* to ioyne them to that of *Clermont*, they reported vnder hand, that the City of *Paris* should come to that passe at length, that it should giue them the Colledge of *Nauarre*, or that any other should be built them as large as that. But God would that the smoke of these ostentations should doe no hurt, but to the eyes of the Iesuites, and that the fruit, and contentment of their reuenge hath fallen out otherwise, then they expected; for they confesse, that

the Vniuersity remouing as it doth without admitting, or receiuing them into it, their other Colledges cannot long continue, and that their designes for the instruction of youth, wilbe well nigh fruitlesse, and to no purpose, whereunto in as much as they are stirred vp with the desire of rule, and by the consideration of that greatnesse, to which they aspire, not being able to be withheld by the force of the lawes of our Vniuersity, by the authority of your decrees, nor the conditions of their reestablishment, we are constrained to discouer one of the mysteries of their ambition.

Although that the Iesuits greatly wronging learning, doe mangle, and diuersifie the ancient authors, that they are altogether ignorant in the secret of the tongues, yea that in the Colledges, where they account themselues setled, and established to continue, as in *Italy*, and in *Sauoy*, they do altogether contemne them, and reade no other bookes, but such as are composed by those of their owne society; notwithstanding the reputation of learning is highly esteemd, they can neuer vsurpe nor adde vnto their trophies, as long as the Vniuersity continueth without Iesuites. *Ammianus Marcellinus* writeth, that it was sufficient for the Physitians of his time, in recommendation of their knowledge, to haue studied in *Alexandria*; so it addeth vnto the merit of any man, be he neuer so learned, to haue studied in *Paris*; the strangers euidently shew it, in seeking the alliance of the Vniuersity of *Paris*, to grace their schooles,

as

as that of *Pauia*, called her selfe, as *Crantzius* writeth, her daughter, that of *Milan* her sister, as witnesseth *Paulus Iouius* in the life of one of the *Galeaces*.

Besides this reputation of great importance, which can giue, or take from them the choice of the best wits, they cannot manage the instruction of youth, according to their minde, any where else, as well as at *Paris*, the seat of the Empire, the place, where the royalty resideth, whereon the eyes of *France* are set, the seat of the great and soueraign assemblies; no where out of *Paris* is there such ciuilitie, out of *Paris* little experience is to be learned in affaires, elsewhere, the course of the world is not knowne. To conclude, it is the braine of the body of this estate, if they cannot possesse this part, their hope is halfe frustrated.

First because that imploying for the instruction of the youth of other Cities, men of little vnderstanding, which had more need to be taught, then to teach, and being constrained to keepe the most able and sufficient they haue, to make shew and muster withall, the children doe not onely not profit by them, but neither are they able to discharge what they haue vndertaken; so that the assurance, which they giue out of their lectures failing, the Vniuersity should be replenished as shee doth begin with schollers, which they retaine with all their might.

Secondly instructing the youth out of *Paris*, v-

sually,

ſually, and moſt often the beſt wits doe leaue them, and eſcape their hands; & then, when hauing gotten more knowledge, their iudgement is augmented, they are diuerted by a quite contrary inſtruction vnto theirs, ſo that their haruest neuer commeth to perfection, for to confirme and ſettle their doctrine, and inſtitution, they muſt alwaies haue their eye vpon their ſcholler, whom they themſelues doe faſhion, and inure to affaires of the world, ſo that he taketh nothing in hand but by their aduiſe, direction, and order, and hee muſt yeeld them an account of what he doeth; they neuer let looſe the bridle after they haue ingaged him in ſome matter, which concerneth his particular intereſt, and they haue long time had experience, that by meanes of the bringing vp of the children of thoſe of *Paris*, they know the ſecrets of houſes, they gouerne the hearts, and wils of thoſe, who commit vnto their truſt that which they hold moſt deare: a great augmentation of their power.

Another reaſon, yet more weighty, and of greater force is this: The Kingdome of *France* hath at all times had the Colledge of *Sorbonne* in ſingular reuerence, and eſtimation, founded by our good King Saint *Lewes*, in honoreth her reſolutions, and the conſciences of men doe willingly ſubmit themſelues to her decrees, the French Church taketh great aſſiſtance from the authority thereof, which is ſo much the more legitimate, by how much the more it is very ancient, deriued

ruled by tradition from our fathers vnto vs, accompanied with all sufficiencie, learning and pietie; the Iesuites would haue gotten an absolute victory, if they could haue ruinated this fortresse of the French Church, and of our beliefe, they should be without feare of euer seeing either their doctrine, or the bookes of their society condemned, or controlled.

It is not then succour, or ayde, which the Iesuits seeme to offer the Vniuersitie, but (to speake properly) they seeke her ouerthrow; and with what face dare they maintaine, that our doctors are defectiue and faulty? *Gamaches, du Val le* Clerke *Ysambert Hennequin* doe instruct so faithfully and plainely, that by learned lectures the schoole of the *Sorbonne* hath her exercises continually replenished with fiue hundred daily Auditors. For instruction in humane learning there are as sufficient, as euer there were. *Marsile Morel, Bourbon, Granger, Hardouiliers*, and others, the least of whom hath more knowledge, and vnderstanding in the tongues then all the best Regents of the Iesuites. Also this is not the vtmost of that which they striue for, they haue long since giuen out, that nothing is well done, which proceedeth not from them, nothing is perfect but their life, their discipline, and their rule: they want no seede of diuisions to cast amongst vs, and doe laye vpon vs manifest aspersions, as they began in the yeere, 1575. in calumniating the faith of the Vniuersity touching the immaculate

conception of the holy Virgin, bearing the holy father in hand, that the only hinderance and let which kept the Councell of *Trent* from being receiued in *France*, was in that the doctrine of the diuines of *Paris*, maintained the constitution of the Councel of *Basil*. And their ordinary practises in places where they are established, may make vs iudge sufficientlie of their intention, in that they receiue no doctrine, nor instruction, but from those of their owne society. Master *George Englisemmis* would haue read Philosophie at *Rouen*, Master *Matthew Gelissemius* at *Doway* would haue professed the same likewise to the English Seminary, but were both hindered by them: in the Towne of *Auignion*, there being in the Couent of the *Fryars Minimes* an excellent diuine which read lecture to the religious men of his order, manie moued by his learning did frequent his lectures, but they propounded and prosecuted the matter so earnestly, that none else, besides the religious men of their owne house could bee admitted. And not long since Master *Claude Berthin* a verie excellent scholler, and bacheler in diuinity being desirous to preach at *La Fleche*, could not be permitted by reason of their opposition. At this day in all *Germany* besides the Colledge of *Collen*, there is no reader, nor schoole, but either of Iesuites, or Protestants: the image of those pernitious extremities, to which they would bring vs; and already in *France* we see Vniuersities vtterlie ouerthrowne, Colledges of ancient foundation

quite

quite rooted out by their meanes agreeable vnto the presage, which *Monsieur de Pontac*, Bishop of *Bazas* made of them aboue forty yeers agoe, doe not they (although it be mistrusted and suspected to be false) make vse of the Bull, which they say they haue obteined from pope *Sixtus* the fifth, by the which contrary to the Lawes, and foundation of the Vniuersity of *Pontamousson* confirmed by Pope *Gregory* the 13. his immediate predecessor, the dignity of the Rector-shippe is attributed vnto the Iesuites quite excluding all others, and there doe they exercise by this meanes a perpetuall dictatorship. They haue not spared the ancient houses of Religion, for to accommodate themselues, as at *Bourges*, they would haue taken vp the house of the *Carmelites*, that of the *Iacobins* at *Orleans*, in *Moldauia* and *Walachia*, they haue driuen out the religious men, and appropriated vnto themselues their possessions, at *Lucerna*, they haue driuen out the Chartreux, in *Bohemia*, they had done the like to other Chartreux, and had taken vp their ancient Monasterie, if *Don Quincana* a Spaniard of that order had not preuented them, who hindred their purpose: neither doe they endeuour to establish themselues in any place in the world, but by the ruine of others.

They alleadge, that they teach for nothing, and that it is a great ease to fathers which are of small ability. Can it be possible, that we should be yet seduced with so ill and false an opinion, that ha-

uing had so euident knowledge, and so cleere proofe before our Eyes, this imagination can corrupt the truth? The Iesuits haue no Colledges, which are not founded with the substance of those whom they so teach for nothing, and those of great reuenue. It is strange, that being reestablished but six yeeres agoe, they should possesse more wealth in *France*, then in anie other part of Christendome. Soe doe wee cherish our owne hurt, recompensing more liberally the harme which they doe vs, then our enemies doe the seruice, which they receiue from them. To one of their Colledges alone they haue belonging two thousand pound a yeere rent, and a hundred thousand Crownes bestowed in building, they haue vnited Abbeyes, Priories, and Benefices, and with one blow haue disappointed, and frustrated the founders, Patrons and religious men, they got at one time alone foureteene thousand Crownes, vpon the last sale of the franke fees, and lands, which newly came to the Crowne, whereupon there was an edict made to inhibite them, (we may see whether we are to thanke their modesty) or else they had gone further. Whether are those the religious men of rare pietie, who prayed the great Emperour *Iustinian*, to imploy the liberality which he offered them, to the maintenance of the poore, and easing of his people? or those dainty Courtiers, which *Ammianus Marcellinus* describeth: Who, that it might not be obiected vnto them, that they had serued for nought,

Francs fiefs are lands which none but gentlemen may enioy, and whosoeuer purchaseth them is made noble (as they terme it) and therefore the king hath a fine for aliening them, and no man, who is ignoble, may purchase them without his leaue.

or because they would not be measured by the rule of others. *Stipendia sua manu non recipiebant, sed expansa chlamyde.*

Of threescore and three Colledges, which are in the Vniuersitie, there is not one, except the Colledge of the *Grassins*, which hath any foundation, or wages, for the Regents: the foundation of the Colledge of *Nauarre* hath for their wages in all but foure pounds a yeere at the most; there is not the least seruant of the Iesuits, which hath not a better remembrance. Learning is not entertained without the sweetnesse of some recompence, our ancestors would leaue this to mens discretion, according to their meanes, and as the time required, notwithstanding they appointed some reward for to stirre vp emulation, the honest spurre of vertue, without any constraint at all; there was neuer poore scholler, whose excuse hath not beene, and is receiued, and now must the imagination forsooth, that they will ease vs of some small expences, hinder vs from discerning the shadow from the substance, make vs reiect, and contemne the true sciences, which the Vniuersity doth preserue by her owne proper merit, (as *Plato* said of the *Mathematicians*) and expell diuine and noble minds, their wits of fine gold, for to establish those of iron and lead, and to make them succeed in their roomes. Let the Vniuersity be gratified, but with the third part of an hundred thousand Crownes a yeere rent, which the Iesuits possesse, all shall be done there freely &

we shall see learning flourish more then euer it did, or rather let the foundation of the Colledge be reduced vnto that which is necessary, and husbanded according to the course of the time, there will be sufficient: and if we will take neuer so little paine, it were as easie to establish the good as to know the euill, if we are not so vnfortunate, as that we will disdaine our owne, for to entertaine strangers.

We reade in the 22. Chapter of *Deuterno.* that God did expresly forbid, that a vineyard should be plãted of diuers kinds of plants, to mixe woollen, and linnen together, to sow a fielde with diuerse seedes: The nouelty of the institution of the Iesuites societie, their doctrine different from that of the Church, and from the Theologie of our schoole, the which neuer swarued, nor went out of the eclipticke line of truth, yea diameterwise and directlie opposite, and contrary to the authority of free Monarchies hath beene the cause, that our ancestors haue earnestly withstood the receiuing of the Iesuites, and that the schoole of *Sorbone* then furnished with the greatest and most famous doctors of Christendome, the greatest part whereof were assistant at the Councell of *Trent*, made that famous decree of the yeere 1554. which conteineth a prophesie of the miseries which were felt sithence, and endured presages, God for our chastisment hath ratified; so that the inexcusable necessity, in which the enterprises, and imprudent pulsions of the Iesuites doe

ingage vs, the extreme perill which they haue brought our Countrey vnto, cannot but vntie our tongue, although we should haue been mute and tongue tyed, all our liues, for to performe the same duty againe at this present, guided by the light of those, to whom we would take it for a speciall grace to be resembled, either for sufficiency, or honesty, not being able to faile vpon this occasion to discharge our consciences for the honor and preseruation of the publique weale, and for the aduancement of truth, vnlesse we will bee thought more zealous to our owne ruine, then affectionate to our safety.

Wherein, as our intention is, to take the same decree of our schoole, for the rule and measure of this demonstration, which the Iesuites could neuer procure to be censured at *Rome*, where our deuotion is knowne, and where it is not yet out of memory, what opposition was made there, as well as here at the establishment of the Iesuites, which had preuailed, had it not beene in regarde of their fourth vow; so we will begin with the same protestation which the diuines of *Paris* then made, in which we desire to liue, & die, and for the good of the Catholike Church, and of the holy Sea, would confirme it with our blood; that wee haue no desire to enterprise any thing either in thought, word, or deed, against the authority of our holy fathers the Popes. But contrariwise all of vs in generall, and each of vs in particular, like obedient children, doe acknowledge the holie

father

father to be the Vicar of our Lord Iesus Christ, the vniuersall Pastour of the Church, to whom God hath giuen fulnes of power therein, his decrees, and constitutions are to be obeyed, and reuerenced, kept, and obserued, and as the Vniuersity and schoole of *Paris* had neuer other beliefe, so now doth shee openlie pronounce it with her heart, and with all true affection.

Our Vniuersity together with all Christian people hath reason to take offence, and scandall at the vsurpation which the Iesuites haue made vpon the holy name of Iesus, in attributing particularly vnto themselues this speciall, and incommunicable name, which cannot bee giuen for a marke and distinction amongst Christians, but is a name of effect, and of office, which appertaineth vnto none, but to the Sauiour of the world, neuertheless, as if the Iesuites in a kinde of analogie or proportion, could doe something in the Church like vnto that, they would make men believe, that their society is essentially necessary for the Catholique religion, that without them, it cannot subsist, they say that they were chosen by the diuine prouidence, for a rule, and reformation in these latter times: *Ad silentium tumidis magistris imponendum, defectus aliorum corrigendos & supplendos: To suppresse and put to silence the haughty doctors, and to supplie and correct the defects of other men.* As *Ozorius* hath written in his second sermon vpon the death of father *Ignatius*, applying vnto their society, the dreames

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and vaine fancies of the Abbot *Ioachim* condemned by the Church. Whereuppon it followes, that they submit all that which concerneth the honor of God, or the good of the Catholike religion, to the particular interest of their society, and repute all those for heretikes, which doe not follow their diueliſh opinions, and concurre with them in their ſubtilties, and cunning practiſes.

This is the reaſon that *Ribadenera* writeth, that *Ignatius Loiola* framed his religion, by reaſon that all the reſt were defectiue: whence it proceedeth, that by the Bulles of Pope *Pius* the fifth and ſixth, they haue gotten by way of preuention, all the graces, indulgences, faculties, and priuiledges, which can be found euer to haue beene granted to any, *Antehac conceſſa & concedenda*: A teſtimony that their ambition is not yet at the point where they will ſtay. In their inſtitution they haue wholy derogated from the diſcipline of the Church, and from all the ancient Canonicall conſtitutions, it may be truly ſaide, as the decree of the *Sorbonne* hath already pronounced, that they haue built, and raiſed themſelues vpon the ruine, and decay of monaſticall diſcipline. All the religious men, which ſince the time of our Sauiour Chriſt, haue choſen a kinde of life, ſpeciall, and different from that which is ordinary and common to all Chriſtians, haue made immutable vowes, taken markes, whereby to be diſcerned ſtedfaſt, immoueable, and perpetuall rules. The law of God doth command, that that which is

dedicated and consecrated vnto God by the sanctification of a solemne vow, should remaine for euer assured and setled in that estate, which is the highest degree of perfection that can bee imagined: whence it commeth to passe, that in things inanimate, and without life, wee cannot make that which is sanctified, persuering in his integrity, to be vnhallowed, and loose the force of his consecration. Farre greater reason then is it that a man vowed, dedicated, & consecrated vnto God, should not loose this essentiall quality, and inseparable from the subiect. Saint *Thomas* setting downe the difference betweene a simple Vow, and a solemne vow, as that of entring into religion, teacheth vs, that the solemnity of a vow consisteth in the consecration of him which is vowed, *Quando per certe regule professionem relicto seculo & abdicata propria voluntate perfectionis statum assumit: When by taking vpon him the profession of a certaine rule of Order, forsaking the world, and renouncing his owne will and affections, he doeth assume the estate of perfection*, which all the Diuines hold cannot be abandoned, nor forsaken without Apostasie. The Iesuites at the entring into their order, do make a solemn vow betweene the hands of their superior, and a solemne profession, to liue according to the rules of their society, the which are of Obedience, Pouerty, & Chastity; notwithstanding, by permitting, (as they doe) those of their order to change their forme and manner of life to possesse goods and riches,

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to succeed their ancestors as heires, and at need to marry, as many of them haue done, they doe peruert the effect of this infinite obligation, and of a most solemne vow they make a simple one, and giue leaue vnto him, which hath promised to obserue their rule, and by consequence that which depends thereupon; to violate the same, which is so strange, that *Nauarrus* in his commentaries *De Regularibus tom.* 1. saith, *hoc est nouissimum admirabile, concessum præfatæ societati*: *This is an admirable nouelties, granted vnto the aforenamed societie.* If it had beene any where else but at *Rome*, he would not haue stucke to haue said that this was repugnant to the Diuine and Canon law. And although that there be nothing more natural in all obligations, and bonds, yea the chiefest, and most precise of all, then to be reciprocall and mutuall, that as the people are bound to yeeld fidelity, and obedience vnto their Prince, so is he bound likewise to giue protection vnto his subiects. God himselfe would not be exempted, when he saith, assemble me the people of the earth, that they may iudge betweene my people, and me, what thing I ought to haue done for them and haue not done it: And more apparant in the gospell, which is full of sweetnes and mildnes; whence it proceedeth, that there is no religion in the world, receiuing the Vow, and submission of a religious man, which doth not bind it selfe to keepe and maintaine him, in his greatest extremities, and infirmities; they on the contrary

as if they were bound to nothing at all, do expell, and may turne out at their pleasure, yea, though they haue beene thirty yeeres of their society, those which are weake and sickly. Whom they either cannot or will not make vse of any longer.

Another thing quite contrary to Ecclesiasticall discipline is this: By the Buls of *Paul* the third of the yeere. 1543. and of *Iulius* the third, in the yere 1550. they are permitted to change all their rules, and constitutions, as often as it shall please their Generall, and he shall thinke it to be expedient, for the good of his company, these are the very words: *Et tam hactenus factas quam in posterum faciendas constitutiones, ipsas iuxta locorum ac rerũ qualitatem mutare, alterare, seu in totũ cassare & alias de nouo condere possint & valeant: And that they haue full power and authoritie according as the condition of the places, and the estate of the affaires doe require, to change, alter, or vtterlie to abolish all constitutions, either heretofore made, or hereafter to bee made, and to make new in their stead.* So that as they say themselues, they are neither regular, nor secular, nor are bound to any rule, hauing no other excuse for this dissolution, but the designe of the absolute power, which they continuallie point at, & that the temporal power, may giue place to the spirituall, for the greater glory of God, as it is saide in the ninth part of their constitutions, the third chapter and ninth article; *poterit in omnibus ad maiorem Dei gloriam, vt senserit, procedere: Hee may proceed in all things as hee shall see cause, so*

it be to the greater glorie of God. The end of their fourth vow is the most exact obedience to the Pope, concerning their missions, which they will make vs beleeue is only in regard of Infidels, but on the contrary they themselues haue written, that this obedience ought to be measured, and referred vnto the motion and will of him, to whom it is promised: So that at the instant that the Pope shall purpose, that the Bull *in cœna Domini*, should bind the *French men*, and that he would leauie that which they call, and terme, sufferance, the Iesuites are obliged by their vow to execute it, according to his meaning, without any other temper or moderation, but the will of their Generall, on whom the estate and the life of all our Kings by this meanes shall depend, an effect of their blind obedience for the perfection whereof they adde, *Imperfecta est ea obedientia, in qua, præter executionem, non est hæc eiusdem voluntatis & sententiæ, inter eum qui iubet & eum qui obedit, consensus:* That obedience is imperfect, wherein, besides the execution there is not the selfe same consent both of will and opinion in him that commandeth, and the other who obeieth, hauing no other guide, but the meaning, and will of their Generall which they ought to execute from point to point, and say that they are bound to effect it without any knowledge, or discretion, after the manner perchance, as we reade in Victor, in the third booke of the persecution of the Vandales, that *Hunneric* King of the Vandales, being set on by the perswasion of the Arrians

...would that all Catholiques should sweare to that which was conteined in a paper, which was sealed vp, euen as the Prouincials of the Iesuites, oftentimes in their assemblies, doe cause the important commands of their Generall to be exe-
cuted.

And that which is wondrous strange, to the end that they may make the power of their company absolute, and the power of their Generall more ample then that of the Pope, in that which concerneth their vowes and missions, is this, that by the permission of their Generall they may cause that to be performed by others, which is enioined them by the Pope, and it may be reuoked by their Generall, yea without the knowledge, and consent of the Pope, in the ninth part of their Constitutions, chap. 3. art. 3. And that which tendeth rather to lay the foundation of a particular greatnes, then to the good of the Vniuersall Church, they haue obteined Bulles, wherein all religious are forbidden, without excepting any, no not thy Lords, the Cardinals to take vpon them any knowledge in the secrets of their rule, or to sound them, although it were to no other purpose, but to know the ground thereof, as if that from henceforth, the discourse, and iudgement of them were bound to become slaues to their vnderstanding and direction alone: by the Bull of Gregory the 13. decreed in the yeare 1584.

...etiam

etiam præsentes, aut quemvis earum, aut supradictorum omnium articulorum, vel aliud quid supradictæ concernes, quovis disputandi, vel etiam veritatis indagandæ quæsito colore directè vel indirectè impugnare, vel eis contradicere audeat. That no man of what estate, degree or preheminence whatsoever, be so bold, as vpon any fained colour, either of disputation, or of searching out the truth, directly or indirectlie to impugne, or contradict the ordinances and constitutions of the said societie, or those presents, or anie article of them, or of all the aforesaid premisses, or anie other thing which may concerne the said premisses. And, that which surpasseth all beleefe, it attributeth vnto their Generall only power to explaine and interpret it as hee shall thinke good: which was inuented in fauour of them, then when father *Claude Matthew* shewed at *Rome* the memories and remembrances for the hastning and aduancing of our miseries and troubles: and they hauing proceeded so cunningly, that of 55 Bulles which they haue obteined, they neuer shewed any but those which least seemed to fauour them, because they would not discouer the great recompences which they receiue for endeuouring to bring the Papal dignity to this height, that there should be nothing either in the spiritualty or temporalty, which should not become subordinate vnto it, excepting only their Generall: for the better effecting whereof, their Bulles containe in them absolution from all excommunications which they might incurre *a iure, vel ab homine*, to the

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end that no respect of duty, or of any obligation whatsoeuer, might retaine and withhold them in setting forward this businesse. And as the Iesuites in excuse of themselues alleadge that they were not the first authors of this absolute power, *Otho Frisingensis* hauing obserued, that it began vnder *Gregorie* the 7. vpon occasion of the inuestitures, and was continued vnder *Gregorie* the 9. so are we to admire the sage prouidence of the Almighty, who preserued in the schoole of *Sorbonne*, founded about the same time, the treasure of the truth, contrary vnto that which the Iesuites propose vnto vs, as the first and chiefe article of our faith.

The schoole of *Paris* hath alwaies taught, that the primacie of Saint *Peter* and his successours, Popes of *Rome*, is by the law diuine, in honor and reuerence whereof the Church, antiquity, & the Christian Princes haue granted and attributed vnto the holy Sea many great priuiledges & prerogatiues which are by the law humane: that Iesus Christ immediatly after him, and proportionably sending forth his Disciples and Apostles gaue vnto them all equally and individually the power of the keies, and that this mission is a reall conferring of power, and iurisdiction, euen as all the members of a naturall body, although they are inequall in dignity, doe proceed immediatlie from nature, by reason whereof the estate of the Church is Monarchicall, tempered with an Aristocraticall gouernement of Bishops and Priests,

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as it were a Senate: the most free and perfect estate, which that can be imagined. Whence it ariseth, that the certaine, and infallible authority for the resolution of points of religion, doth reside in the whole Church, and not in the head alone, that by reason hereof, Councels are necessarie for the gouernment thereof, the conclusion of whose decrees, and Canons, by reason of the plurality of voices, the Pope himselfe is bound to obserue, without being able to dispence therewithall, but in case, where the Church being assembled in councell, would haue giuen dispensation, namely, where it concerneth the good of the vniuersall Church, and not of particulars, which is the solide foundation, whereon the liberties of our Church of *France* are grounded.

Hence it ariseth likewise, that the decrees, Buls, censures, and excommunications of the Popes, yea the Bull *in cœna Domini*, and the counsell of *Trent*, as farre as they concerne the ciuill gouernment, do no way binde, nor may be executed before they haue beene first approued, receiued, and published by the Councell, and Aristocraticall order of the Ordinaries of the places, which ought to put them in execution, and cause them to be obserued; that the sacred elections which succeeded the mission and vocation immediatlie made by our Sauiour Christ, do appertaine vnto the Church both by the law of God and nature, as it appeareth in the 1. and 6. Chapter of the

Acts of the Apostles, by the counsels of *Nise* and *Basil*, and by the ordinances of our King S. *Lewes*, and *Charles* the seuenth. That the Pope is the dispensator and Steward, and not Lord of benefices, that he cannot trouble the ordinaries in their functions, nor depriue them of their benefices, without lawfull cause, and without the Counsell of the Church, according vnto that which Saint *Gregorie* hath written, and is inserted in the bodie of the Canon law, *can. ecce. dist.* 99. and S. *Bernard* lib. 3. de *consideratione*. cap. 4. and *Gerson* in his booke of the Ecclesiastical power consid, 12. and in the treatise which hee hath made concerning the Estates of the Church.

Contrariwise the Iesuites teach, that it sufficeth not to beleeue that the primacie of Saint *Peter* is by the law of God, but that for a more accomplished gouernment of the Church, we must acknowledge a Monarchicall, vniuersal, absolute, and infallible power ouer all Christians, yea in that which concerneth the temporalty, for to giue them lawes and directions, yea in Ciuil matters no otherwise then doth the reasonable soule rule the body, and affections of man, this is the doctrine of Cardinall *Bellarmin* in his booke *de Rom: Pontifice*. of *Salmeron* in his fourth Tome, and the third part, the fourth treatise, explaining that place of Saint *Matthew*: *Dabo tibi claues regni cælorum, I will giue thee the keies of the Kingdome of heauen*. of his commentaries vpon the 13 chapter of the *Romains*, and in the fourth disputation

tation: of *Ludouicus Molina* the 2. treatise *de iustitia & iure*, the 29. disputation: of *Azorius* in the second part of his morall institutions the 4. book and 19. chapter and of his 21. booke the 3. and 5. chapter of *Gregorius de Valentia* in his commentaries, of *Magallianus* in the beginning of his commentaries of the Ecclesiasticall Hierarchie, to which absolute power their principall and most secret vow, the first foundation, and motion of their institution and Order being tied, we haue small reason to doubt, but that this is the common and certaine receiued doctrine of all their society.

They adde moreouer, that Iesus Christ hath giuen the keies with all Ecclesiasticall power to S. *Peter* alone, and to his successors, for to distribute the same amongst the Apostles, Bishops, and Priests, according as they shal thinke it fit: whence it followeth of necessity, that the institution of Bishops, and Curats is not by the law diuine, and that the Church is a pure soueraignty, which ought to depend on the will of the Pope alone, whereupon the Iesuits found their great power, to the preiudice of Bishops, Curats, and Prelates, taking vpon them more authority ouer the flockes of other men then the Pastors themselues. And indeed by the Bulles of *Gregory* the 13. of the yeere 76. and 84. besides that they are exempted from the iurisdiction of all Ordinaries as well secular as regular, all command is attributed vnto them, and they are constituted to be as

it were superintendents in the Church, whence it ariseth, that they vsurpe vpon the charges of all Ecclesiasticall persons, bee it either in administring the sacraments, or in any other function whatsoeuer, & at this day the Penitentiary of my Lord the Bishop of *Paris*, although it be furnished with three most sufficient doctors in diuinity, & renowned for their integrity, yet is it in a manner forsaken & abandoned in respect of the Oratory of the Iesuits, and the Catholike Church of England being destitute of Bishops by their monopoly, is depriued of the holy sacrament of confirmation. Where it is easie to be knowne, whether those of the *Sorbonne* of *Paris*, who haue alwaies mainteined hierarchical order, and the dignity of Bishops, haue from the yeer 1554. rightly coniectured of their design, which is to withdraw from the ordinaries the obedience and subiection due vnto thē, if the Iesuits may be sēt forth as Bishops and Curates and by this fulnesse of power, haue more authority then the lawfull pastors, the Bishops should be but as Vicars destituable at their pleasur. *S. Paul* saith, that the power was giuē him not to destroy but to edifie, and made scruple to preach the Gospell where Christ should haue bin already preached, *ne super alienū fundamentū ædificaret. Rom.* 15. & *Rupertus* interpreting the words of *S. Iohn* 4. chap. *Vt cognouit Christus, &c.* saith, that the great Mr. of Humility hath taught all the doctors of the Church & of the houshold of faith, not to intermeddle with, nor pester the charges & cures one of another, although that he were the

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sun & the light it selfe, yet he would not manifest himselfe nor shine there, where Saint *Iohn* had first begun to shewe his borrowed light: can it be imagined, that it is possible to substitute one in the place of the father of the familie with the same power and authority, as hee hath, to whom nature hath appointed it, or, as *Gerson* saith, that the ordinarie Pastors which are accountable and answerable before God for their flocke, should not haue the guiding and gouernment thereof; to conclude, that a stranger should haue more priuacie with the wife, then the lawfull spouse? This is against the aduise of *Saint Gregory. Non ego honorem esse puto* (saith he,) *in quo fratres honorem suum perdere cognosco, meus namque honor est honor vniuersalis Ecclesiæ, meus honor fratrum meorum solidus vigor, tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.* I doe not thinke any honor to bee done vnto mee in that whereby I know that my brethren loose their honour, for my honor is the honor of the vniuersall Church, my honour is the solide rigour and courage of my brethren, then am I truly honored, when euery one in particular hath not his due honor and respect denied him. And S. *Bernard* saith, *honorũ ac dignitatũ gradus, & ordines quibus; suos seruare positi nõ inuidere,* You are apointed to preserue & maintain the degrees & orders of euery one in his particular place & dignity & not to enuy them. *Bern. 3. Consil. cap. 5.*

Moreouer the Iesuits doe teach, propose, and maintaine, that the Pope only is infallible, the celebration of Councels is but for decencie onely, *vt facilius canones recipiantur*: That the Canons

may bee more willingly receiued: that the Synodall resolutions doe depend not only of the will of the Pope, but that hee may dispence with them, change and abrogate them when hee thinketh good, that the sacred elections are neither from the law of God or nature, and appertaine only to the Pope; Cardinall *Bellarmine* in the first booke *De clericis*. chap. 8. and that hee may dispose of benefices, yea to the preiudice of the Patrons, and of those vpon whom they are conferred, *etiam sine causa*, *yea without any cause*, the proper tearmes of *Emmanuel Sa in verbo Papa*. That the Buls constitutions, censures and excommunications, yea the Bull *in cœna Domini*, and the Councell of *Trent*, in that which concerneth the ciuill Policie doe oblige the French men in conscience although the French Church neuer gaue consent thereunto, nor did euer receiue them. *Azorius* in the 5. booke, the 3. chap. of his morall institutions. If that the councels doe depend entirely of the authority and approbation of the Pope, as they mainteine, and the author of the Catholike institution perswadeth, when as in reckoning vp those which are legitimate, hee omitteth those of *Constance* and of *Basil*, which can bee vpon no other ground, but for want of being approued and allowed, by the Popes, as *Mariana* his Colleague hath written, it followeth, (and see the mischiefe they runne headlong into,) that all the liberties of the French Church founded vpon the authoritie

ritie of the Councels are schismaticall, since there is an higher ascendent then that of the Councels, that the appellations which are interposed vpon this foundation, are grosse abuses and are abhominable: it followeth moreouer that the sacred elections, haue not their beginning from the law of God, that the Primitiue Church, & the Church of *France*, haue beene in an error vntill the concordate King *Frances* betweene the first and Leo the fift, that you (my Lords) doe vsurpe vpon the greatest part of the iurisdiction which you haue, and the iustice which you sincerely exercise, which the Councell of *Trent* attributeth to Ecclesiasticall persons.

As the doctrine of the Iesuits peruerteth the Hierarchicall order of the Church, so doth it annihilate the authority of Princes and of politique lawes, and drowneth it in the spirituall power, and is herein as opposite and contrary to that which our Theologie doth beleeue, as white is vnto blacke, nor the sensuall appetite to reason, and if that calamities past haue not wholy bereft vs of our memorie, we may thinke it to be at this time the miraculous hand of God, which, when wee least thought vpon it, seemed to lay open this occasion, not only to make vs see, but also feele and touch the cause of our sorrowes.

The Vniuersitie of *Paris* teacheth, that the spirituall power is no lesse separated from the temporall, then heauen is from earth. The raigne of the sonne of God and of his Vicar our holy father

ther is not of this world: the Church ought not to vse, (beside the Ecclesiasticall censure, and that for lawfull causes and in such forme and manner as is prescribed,) any other meanes, but persuasion, and not constraint, her proceedings, which ought to draw vs to eternall beatitude, are simply aduise and direction, and not force, and rigor, that it can in no sort appertaine vnto Ecclesiasticall men to meddle in secular affaires, all their intermedling ought to be tied vnto the soule and conscience, and their iurisdiction vnto those actions, which follow and depend on the administration of the sacraments.

That by the law of God and nature, Kings holding amongst men the highest place next and immediately vnder God, haue all politique and ciuil power, and that they alone haue power ouer all that which concerneth the temporalty, and amongst all Princes of the earth our thrice christian Kings, to whom it seemeth, that God hath communicated the most liuely markes and representation of his image, who doe not auow, nor acknowledge that they hold of any one but God alone, their scepter, and their crowne, which he hath had in his speciall protection well nigh from the time that the crowne of the Sauiour of the world hath beene adored. The King of *France* I say, who by the testimony of the Greeke and Latine Historiographers, and since their time by the Italian writers and doctors is amongst other Kings as the glorious starre of the

daie

daie in the middest of a cloude comming from the South bearing the crowne of glorie and libertie.

Contrary vnto this, the Iesuits doe submit vnto the absolute and infallible Monarchie, which they seeke to establish, the temporaltie of all Kings and Princes, to the end that the spirituall power may reforme, rule and correct them when they abuse their authority, that is to say, when they doe not as the Pope would haue them, and behold their sophistrie, indeed say they the spirituall power ought not to meddle directly in secular affaires, prouided that they hinder not, or bee no obstacle to the end and deligne of the spirituall power, or that they cannot serue, aide, or aduance the same, for if it be so, and that there be any aduantage to be gotten, *spiritualis potestas potest & debet coercere temporalem omni ratione, & via, quæ ad id necessaria esse videtur: The spirituall power may and ought to correct the temporall by anie way or meanes whatsoeuer shall seeme necessary thereunto*; the proper tearmes of Cardinall *Bellarmine* in the 5. booke, *de Rom. Pontif. cap.* 6. This is the Vniuersall doctrine of all the Iesuits before cited, and others who haue written, there being scarcely any one that hath omitted to handle this subiect, which is the principall scope and end of their instruction.

This is the euill doctrine whose fallacious manner of arguing and contrary to all the rules of discourse and disputation, hatched the troubles

of the yeere 1584. in which time the bookes of Cardinall *Bellarmin* were published, and preached in all corners of *France* : a doctrine of correction, which constrained King *Henry* the third of happie memory, who had hazarded his life a thousand times for the zeale of the Catholique religion, to vse the remedy which he so many times found by experience to be mortall and deadly, forced him to reuoke the Edict of peace vnder which his kingdome and Estate of *France* did quietly liue, for to cicatrize to his great griefe so dangerous a wounde.

Let vs not any more deceiue our selues; the false opinions in religion as they are diseases of the soule, so ought they to be cured by spirituall remedies, the substance of soules which is incorporall and inuisible, cannot be constrained to receiue or reiect any thing by force, and therefore those, who thinke to establish religion by force, as the Iesuits, doe wholy forsake and abandon the law and will of God, who would not in the building of the materiall Temple of *Ierusalem*, the figure of his Church, any one stroke should bee giuen with the hammer, or any other toole of iron: of that the pretext of religion should driue men into extremities so farre different from all religion, let vs not attribute vnto ciuill warre the like effect as vnto the word of God, which alone hath power to confirme mens hearts in the truth, and to direct them from the contrary: so hath there nothing else arisen from thence, but that

the strong potion of this Circe of ciuill warre made vs to forget our selues and all humanitie.

And although that both by the law of God and nature, and by humane institution all subiects owe faithfull obedience to their Kings and naturall Princes, without that any one of what quality soeuer, or by reason of any priuiledge whatsoeuer can be freed or exempted. *Non solum propter iram, sed propter conscientiam*: *Not only for feare but for conscience*, as saith the Apostle, this being prescribed both by the scriptures, by the doctrine of the fathers, and by the Canons of the Church: the very bond and ciment of peace betweene the two powers, the influence of the perfect and accomplished harmonie of all command and rule here on earth, wherein the best and first Christians being instructed, haue alwaies made it their glory to serue their Kings cheerefully whatsoeuer they were, and to accomplish their commandements in all humble obedience euen vnto the death: yet notwithstanding all this vpon the doctrine of this absolute authority of correcting the temporall power, by the spirituall, are founded the excommunications against Kings, interdictions of their Kingdomes, discharging of their people from the oath of fidelitie and obedience, in case that their naturall and liege Princes should vndertake any thing in temporall matters, contrary vnto the will of the Popes: a doctrine adiuged to be schismaticall by our Church, the maintainers thereof con- Rom. 13 5.

demned by the Magistrates, conformably vnto that which the French Church resolued in the time of *Lewis* the Debonnaire, vpon whom *Gregory* the fourth would needs make triall of excommunication, the which resolution was susteined and vpheld by *Hincmarus* Archbishop of *Reims* whose writings are canonized, and confirmed in the time of *Lewis* the Grosse against Pope *Paschal* of King *Philip Augustus* against *Celestine* the 3. of *Philip* the faire against *Boniface* the 8. and likewise by the Councell of *Tours* in the time of *Lewis* the 12.

Notwithstanding the Iesuits haue taken no other pretext but this to iustifie the vsurpation of the Kingdome of *Nauarre*, made by *Ferdinand* King of *Spaine* vpon *Iohn* of *Albret*, for no other occasion, but because hee assisted the King of *France*, against the will of *Iulius* the 2. whom Master *Iohn du Tillet* Bishop of *Meaux* calleth *perfidiosus, sceleratus, & vecors, perfidious, wicked & foolish*: in stead that M^r. *Gilbert Genebrard* a Doctor brought vp in the schoole of the *Sorbonne* in his Chronologie hath written: *Ferdinandum Hispaniæ regem nullo meliore iure, quam quod sibi vtile & commodum esset, regnum Nauarræ expulso Ioanne Albreto occupasse*: That Ferdinand King of Spaine had no better right to possesse himselfe of the Kingdome of Nauarre, by expelling Iohn Albret but that it was fit and commodious for him.

If the Frenchmen hath perseuered in this nourishment they had neuer sucked this outlandish

poison which afterward was diffused into their veines, wee had not seene the rebellion stirred vp against our good King *Henry* the 3. by this doctrine, confirmed by the booke, whereof *Bellarmin* was the Author, intituled *Franciscus Romulus*, published in the yeere 88. by which (the mindes of the French men being at that time, as they reported sufficiently disposed and prepared) it was perswaded, that the taking of armes against a Soueraigne Prince, was lawfull wee had not seene so many fellowe-Citizens cruelly bent one to the ruine of the other, the heart of this poore Estate oppressed with so many calamities, the breast thereof so surcharged with anguish and endurances, and the skinne so dried vp, and withered vpon the bones, that there was neither muscle nor sinew of this great body which could discharge his function, and our Country of *France* a thousand times as it were at the last gaspe.

But more then this it had neuer entred into the thought of a French man, if this doctrine had not beene, that it was lawfull to make any attempt vpon the sacred persons of Kings, and permitted to kill them: for as they haue taught, that Kings may be excommunicated, and deposed, if they failed to submit themselues vnto the will of this absolute power, so they haue also said, that it was meritorious to kill them, and by the one haue proued the other, this is the course they take to proue it. Princes by being excom-

municate condemned and deposed of publique persons become priuate and particular men, without hauing either authority, or subiects: and so from being Kings they become tyrants, vsurpers, and perturbers of the common peace and repose. *Occupantem tyrannice potestatem quisque de populo potest occidere, si aliud non sit remedium, est enim publicus hostis: Emanuel Sa in verbo Tyrannus.* *Any one of the common people whatsoeuer may kill him who tyrannically vsurpeth the authority, if there be no other remedy, for he is a publike enemie.* The obiect of all the enterprises made by *Parricides*, vpon which ground both Cardinall *Bellarmin* in his Apologie against the King of England, pag. 199. and *Ioannes Mariana* in his first booke *de rege & regis institutione*, and the Iesuits likewise author of the booke intituled *Amphitheatrum honoris*, haue all after one manner praised the abhominable parricide of our poore Prince, and the Iesuits of *Bourdeaux*, haue both saide and written, that this was the cause of their safety, which this very doctrine the rashnes of *Barriere* was armed in the yeere 1593. strengthened by the Counsell of *Varrade Rector* of the Iesuits against our inuincible King *Henry* the fourth. At which time father *Commolet* did egge him forward by his outcries, desiring an *Ehud* of what quality soeuer he were, beleeuing that *Barriere* could not faile of his enterprise, or, if he did, that he would stirre vp the minde of some other to attempt the like.

Iudg. 3. 15.

A great misfortune that *France* hath lost this aduantge which in ancient time was attributed vnto her, that shee nourished no monsters. But God stirred vp his Hercules, to the end that he might subdue them, of whose hand next after his bountie he would wee should receiue this diuine worke, and the miracle of the rising againe of this Estate.

In this time the Iesuits knew that there rested nothing which could any more be opposed against the victorious armes of our great King, that hee was as certainely assured of the honour of conquering his Kingdome, as that it iustly appertained vnto him, they made shew, as if they would take a sweeter and more pleasing tune, and for to vphold and preserue their society, published the resolution which they said their Generall had made at *Rome* in the end of the yeere. 1593. by the which they were expreslie forbidden to intermeddle with any affaires, they protested to obey the same, and to renounce all factions, to honor and serue the King as Subiects, whose clemencie should more appeare in pardoning them all, then in the remnant and surplus of those who had swarued and straied from their duty, this is that which then they touched in their pleading, and by their defense put in print, and it may bee, was the onely reason and consideration, that they were not at that time depriued of the Kings grace and pardon.

The wisdome of the Iesuits consistethin gai-

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ning time vpon such occasiõs, their designe neuer dying, they attend the commodity that their seed may bring forth fruit in season: foure or fiue moneths after, at the instant that the King left his armie, this Prince, the Pourtrait of valour it selfe; in the midst of two hundred gentlemen, in his house of the Louure is wounded by *Chastel*, a scholler of the Iesuits, nourished in their doctrine; and hurt in such sort, that without the manifest prouidence of God, who loued vs, at that time this Monarchie had beene vtterlie subuerted, and we miserable men had beene depriued of the blessings which hee afterwardes obtained for vs, by his incomparable valor, his iustice, and piety, no lesse admired at by all the world, then his armie and his sword were redoubted.

This miserable monster, in the presence of you, my Lords, said hee ought else but that the King, although he were a Catholike, was yet out of the Church, that he yet stood excommunicate, that he must be slaine: is there any thing here to bee seene differing from their propositions? *Barriere* had said as much before, *Guignard* the Iesuite written it, and after a thousand blasphemies vttered against his naturall Prince, *Henry* the 3. added this moreouer against the last King. *If hee cannot be deposed without warre, let armes be taken against him: if that cannot be done; let him bee killed.*

True enemies of quiet and repose, quite contrary vnto the disciples of our Sauiour Iesus

Christ

Chriſt, who vſed no other armes but their praiers: and preached nothing but loue, charity, and concord. Your enterpriſes againſt our Kings and their Crownes, by your owne confeſsion, deſerued a greater condemnation then that which was pronounced againſt you by the decrees, what tongue can ſufficiently praiſe the power and effects of the Iuſtice of this great Parliament, which in the middeſt of the greateſt tempeſts, hath alwaies meaſured her actions by the compaſſe of the good, and honour of this Eſtate? notwithſtanding all oppoſitions your glory ſhall remaine immortall.

Plato in his *Politickes* holdeth an opinion which hath beene followed by many others, that there are ages in the which God in perſon ſitteth at the Sterne of this Vniuers, doth guid and turne it according to his good pleaſure; but that againe there are other times in which God negleɛteth this gouerment, and that then the world deſtitute of the conduct of his creator taketh a motion contrary vnto that which God gaue it: ſo that the Eaſt commeth to be the Weſt, and the North taketh the place of the South; and that when this vniuerſall conuerſion doth happen, the generations, faſhions, and manners of men, are either extinct or changed. As Chriſtians we are brought vp in a better ſchoole, and fully reſolued that the prouidence of God neuer abandoneth the guiding and conduct of the worlde, and doth not in any age permit the Intelligences

or Angels which moue the celestiall spheres, to depart from the motion and measure which hath beene once prescribed them, notwithstanding when calamities raigne in the world, it seemeth that God sleepeth, and that he will meddle no more with ought, the rebellion of the people accompanied with all kind of vices, with forgetfulnesse towards God; and all sorts of miseries and calamities during the ciuill warre, had taken so deepe roote: and so strange and maruellous a growth.

On the contrary with the acknowledgement of our King, our Soueraigne, and lawfull Prince: with the concord of vs who are fellow-Citizens, and his Subiects; as God more properly made vs to see his presence and his gouernment, so likewise he made vs feele his bounty; neuer was there more affection in each one to performe his duty; more deuotion toward his Prince: more grace in particular; more hope of future times, it seemed that the soules of all Frenchmen loosed out of prison, enioyed such a liberty as neuer could bee expected or hoped for.

There had beene more spent in seeking to dispoile our King of his rightfull inheritance, then euer was in making warre against the Turke: neuertheless all the iniuries which he had receiued from the time of *Sixtus* the 5. and his successours vntill *Clement* the 8. could not withold him from discharging the duty of a thrice Christian King, from sacrificing al his passions and iust apprehen-

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sion of the wrongs hee had receiued to the glory of God, and the good of his people. Thus our King, whilest hee liued exalted aboue the most renowned Emperors; richer then euer Prince was in the loue of his people, had the good will of all his subiects equally, and as he was all our hope; so was he the terror of all our enemies.

And that which made the blessing of God entire, was, that neuer there were so good courses taken, and greater successe in the conuersion of those which were out of the Church: in priuate there were such mild communications, such meetings; and endeauors for the honor of God, and of the Catholique Church: and so visible an operation of the holy spirit, that those who were not yet touched, were more astonished then greeued, or displeased thereat. What was the successe of the conference at *Fountaine-bleau* where the King himselfe was moderator, and did giue light vnto others by his example; as the light in the middest of the Temple: where that learned Prelate, that most illustrious Cardinal, that minde enriched with immortall graces, by his Christian temper did more profit the Catholique religion, then ten thousand Iesuits could euer doe by their preaching of fire & sword? O what victories were there in publike of the greatest wits, from whom the holy Sea and all Christendome hath receiued most notable seruices, what in priuate and particular of those who wanted rather oportunitie then will.

The perfection of a man consisteth in the contemplation of the truth, there is nothing which so much tempereth the inconsiderate zeale of those who are in an error, as to shew them, that no other force shall bee vsed vpon their consciences but that of the truth: and as the King did earnestly endeauour it, hauing established the Catholique religion, and made the masse to be celebrated in more then three hundred Townes of his Kingdome, where it had not been said in fiue and thirty or fortie yeeres before, so did he promise the accomplishmēt of this holy worke in the conuersion of the greatest of his Estate, and of his neighbor Princes, who suffered themselues to be perswaded both by the force of reason, and by the miracle of his example.

The holy scripture teacheth vs, that too curious and nice deuiding causeth schisme, the Church hath felt the discommodity thereof; too much vniting is the other extremity which threatneth the like inconuenience: All the body is not the eie, saith the Apostle, for then what should become of the hearing? and the body is not one member, but many: God hauing composed the body of such a temperature that he would haue the members to haue care perpetually one of another: that which delaieth the conuersion of an infinite company of men separated from the Church, although they are satisfied in all other points of the Catholike faith, is this absolute power and authority which they cannot brooke

brooke, this is that which augmenteth their diſtruſt, and ſuſpitions and putteth off the reconciliation of many; this is the meane whereby the Ieſuits haue ouerthrowen the eſtate of *Hungarie*, made the Turke maſter of the better part thereof, and that the reſt is held but at his pleaſure, this hath troubled *Tranſiluania*, bred diſorder and confuſion in *Polonia* and *Sweden*, without that anie part of the worlde can be free from this trouble.

Theſe are the profitable ſeruices, which the Ieſuits doe vnto the Church; who for the eſtabliſhing of this power, and for their particular ambition doe make as ſmall conſcience to hurt the beſt Catholikes, as thoſe whom they hold to be ſeparated from the Church, that they may verifie a part of the decree of the Sorbonne, *Multas in populo querelas, multas lites, æmulationes, diſſidia, contentiones, variaque ſchiſmata inducit: That it bringeth in many quarrels among the people, much ſtrife, emulation, diſcord and contention, and diuers ſchiſmes:* not to repeate the example of our laſt troubles, when they would from the beginning abridge King *Henry* the third a Prince moſt Catholike of his ſeruants, yea ſo farre forth as to deny them the holy Communion. The ſchoole of *Paris* hath felt their calumnie, the Cardinall *Bellarmin* hauing written in the 4. booke de *Rom. Pont.* chapter 1. & 2. that the opinion of the ſchoole of *Paris* which doth not auow the abſolute and infallible power, *erat erronea & hæ-*

resi proxima. Nay rather is it not hereſie to dou bt of the faith of the ſchoole of *Paris*? It is true, that for proofe of his propoſition he allegeth a paſſage of Deuteronomy chap. 17. which (I very much grieue that this occaſion enforceth to ſpeake it,) hee hath corrupted, for whereas it is in all the editions of the Bibles, yea, in that which was receiued and imprinted by the commandement of Pope *Sixtus* the fifth, according to the text of the tongues *Veniesque ad Sacerdotes Leuitici generis & ad iudicem qui fuerit illo tempore, quæresque ab eis, qui indicabunt tibi iudicii veritatem. And thou ſhalt come vnto the Prieſts of the Leuits, and to the Iudge that ſhall be in thoſe daies: and ſhalt enquire of them, and they ſhall ſhew thee the truth of the iudgement.* He hath written *ad Sacerdotem*, againſt the expreſſe prohibition of the holy ſpirit, which forbiddeth vs to change or diminiſh any thing from the booke of life. The ſelfe ſame happened vnto the Author of the Catholike inſtitution the ſecond booke 8. chapter, vpon the like ſubiect, where citing the place of Saint *Luke*, chapt. 22. *Ego autem rogaui pro te Petre vt non deficiat fides tua, & tu aliquando conuerſus confirma fratres tuos. But I haue praied for thee Peter, that thy faith faile not, and when thou art conuerted, ſtrengthen thy brethren*: he tranſpoſeth this word *aliquando* from one period vnto another, and writeth: *Ego rogaui pro te Petre, vt non aliquando deficiat fides tua*, abuſing this word *aliquando* for *nunquam*. But they doe

doe not this wrong to the schoole of *Paris* alone, there is no Ecclesiasticall order nor Religion which they haue not gone about publikely to disgrace, who knoweth not what their ambition hath cost the Catholique Church of England, which they had welnigh vndone instead of aiding it? After the decease of Cardinall *Alan* the conducting of the English Seminaries was committed vnto the Iesuits, presently they meditated how they might take from the Priests and Ecclesiasticall men of the Country, whose deuotion and affection had beene prooued, the rule and authority from ouer their flocke, for to attribute it vnto themselues, caused Arch-priests to bee made which should yeeld them a reason of all things, and would that the contributions and almes of the Country, which are not small, should be distributed by their hands, which caused more trouble amongst those poore Catholiques, then all their persecution, in the which, before they medled with matters, there was neuer any obiect of committing treason: yea they came to such excesse that some Ecclesiasticall men of England, hauing passed the Sea for to aduertise his holines of this disorder *Persons* the Iesuite made them to be put in prison, and to be handled as malefactors and schismatikes, and hindered their appeales from being receiued.

These poore men thus afflicted found meanes by the Councell of the Vniuersity of Paris, to make the iustice of their complaint to appeare, whereupon

whereupon came forth the *Breue* of Pope *Clemēt* the 8. by which the Ecclesiasticall men of England were forbidden to render any account of their administration, vnto the Iesuits, or to their Generall, nor to communicate their affaires vnto them by letters or otherwise, but to addresse themselues, directly to his holinesse, with reuocation of that which Cardinal *Caietan* protector of England, had decreed in fauour of them, principally concerning the distribution of the almes: and after that, the trouble of that Church ceased, and the peace thereof had continued longer, had it not beene for the negotiations of the Iesuits, in that which rather concerned the Monarchie of the world, then the Kingdome of heauen.

Another example without exception, and the carriage whereof was publike and notorious, a testimony of the mediocrity, whereof they boast that they haue gotten the perfection, and of the peace which they procure vnto the Church. The inquisitiō was placed in the hands of the Dominicans, as well for their great and excellent knowledge, as for the great seruices they had done the Catholike Church, time hath not diminished the ancient and first glory of this order. The Iesuits, whose designe tendeth to the soueraigne dignity of the Church, bethought themselues to stirre vp against them a dispute which they call *de auxillijs*, concerning iustification: thinking that by getting some aduantage vpon the reputation of these Religious men lesse cunning

then

then they are, it would bee easie to pull out of their hands this powerfull function, although they neuer had abused the same. Which Pope *Clement* vnderstanding forbad the disputation, notwithstanding the Iesuits published the same: and there is no man who is ignorant, that this wise and holy Pope desired to abate their ambition, confessing that hee had entred into speech thereof, with Cardinall *Tolet*, who preferred towards his latter end the honor and good of the Church, before the factions of his society; that he had sought meanes to make the counsell of *Sixtus* the fifth to preuaile, which was to shut them vp, and to submit their Generall to the capitular resolutions of the society, and to make him triennall, from the which that they might secure themselues, they haue obtained a Bull from Pope *Gregory* the foureteenth, which importeth excommunication to all those who should offer to enterprise the like: but the Pope being not able to bring it to passe, and Cardinall *Tollet* being deceased, he would, vnder colour of reforming their Order, haue sent their Generall into *Spaine*, which the Iesuits withstood, affirming vnto his Holinesse, that he could not do it without preiudice of his health, which made one amongst them to enquire of a woman which was possessed with an euill spirit, what should be the successe of that voyage, doubting with others of his society, that this was a meane to diminish the power

of *Aquauiua* which is as great at *Rome* as that of the Pope.

The leauen which the Iesuits had left in the Townes where the Kings Edict touching there banishment was not executed, made them alwaies to encrease the hope of their returne, histories the witnesse of time, the memorie of ages past, the mirror of men, the messenger of all the accidents which declare the truth, shall faithfully report vnto posterity, that they haue not omitted ought which might make for their purpose, and they haue not concealed it, in a great discourse composed of thirty or fourty articles which they published, and supposed it to haue been made in the yeere 1603. by the King, in answere to the graue remonstrances of his Parliament, which they impose and thrust vpon strange nations as if it were true, hauing made it to bee printed in Latin and Italian, and lately *Gretserus* in *Germany* for their last discharge, and also *Possevin*, doe imploy it in their Bibliotheca or Chronicle which they haue composed, to the end that this imposture should passe current vnto posterity: who after that they had beene so bold as to compare their restablishment which was of pure and meere grace, vnto the diuine and lawfull establishment of our King in his Estate, yet they confesse that they obtained it as they might, & very hardly. As we all acknowledge that the clemency of our King hath giuen peace to his people, so it was necessary for him to assure the

foundations

foundations thereof by iustice, in case of so great, so inueterate and pernicious a corruption, & for the sure establishment of the common weale not to content himselfe to command wel, but to inhibite the committing of euill. Great King which hast beene without comparison more exalted in vertue then in dignity, aboue other men, your good seruants wounded by the knife which hath shortened your daies, shall for euer complaine that your vnmeasured clemencie and gentlenesse, hath encreased the boldnesse of those who haue beene to you as very infidels, as you haue beene vnto them a good and gracious King.

Our heart was sound, our wound recouered and the griefe of the Vniuersity in particular beganne to breake away, when the Iesuits emploied the intercession of Pope *Clement* the 8. about their reestablishment in this kingdome. All Christendome can be witnesse of the deuotion which our King did beare towards the holy Sea, and of the honour which hee gaue particularlie vnto Pope *Clement*, for his high, great, and eminent vertues: the bounty of the King more respected the contentment of the Pope, and the assurance which he gaue him, then the naturall apprehension of the iniuries and outrages which he had receiued, so that after manie commandements vnto you, my Lords, and many remonstrances by you, the letters which they had obteined were verified, it being worth the noting that the conditions added vnto their reestablishment, by meanes where-

of men thought to bring them to the tearmes of simple religious men, and obedient Subiects, being consented and agreed vnto by the Pope, were not allowed by their Generall, by reason that they were different from the principall rules of their Order; they kept close this secret from vs, by the which they thought themselues to be dispensed with, from all that which was required of them, and from that which they promised, not being able to be bound without the consent, and will of the Generall, they being more bound vnto him then vnto God; the Church, or Pope, or to all the world beside. They were reestablished in the moneth of Ianuary 1604. and a little before, their brethren of Doway had managed the enterprise vpon the person of Duke *Maurice*, and had sent their Purueior named *Panne* to execute it. And a short time after was discouered another designe of their good intentions, to wit the conspiracy of the which three of their fathers *Tesmond*, *Gerard* and *Garnet*, had the managing against the King of England, and all the Estates and Magistrates of the country, the most prodigious that euer could enter into the heart of man, and which surpasseth and confoundeth all the excesse and villany of former times. The Estates of England were summoned, the place and day appointed, and the ouerture prepared: the conspirators had found meanes to fill the vault vnder the roome where the assembly should haue beene, with such a quantity of gunpowder, hidden and

couered

couered with wood, that with the least artifice, frō as far off as they listed, they could haue blown vp & ouerthrown a whol kingdom at one instāt: they themselues haue thus described it, and part of those which were guilty, haue confessed it: It is not the meane to establish the Catholique Religion, to fill an Estate with murders and horrible combustion, it is rather the way to giue cause vnto heretikes, itifly to bend themselues against proceedings so contrary to moderation and mildnes, which God hath left as a marke of his light, and to make that the Christian verity neuer returne more thither from whence it hath beene expelled, and that it come to passe, that infidelity and paganisme shall rather succeed heresie, then that euer there should be any amendment or restoring of that which is better.

From this establishing of the spirituall power aboue the temporall, proceedeth this other proposition of the doctrine of the Iesuits, to wit, that Ecclesiasticall men are neither subiects, nor vnder the iurisdiction of any Prince, but of the Pope alone, yea in that which concerneth temporall matters, that liuing in the Estate of any one whatsoeuer, they are not bound by the lawes nor policies, be they fundamentall and most supreme: and therefore *Bellarmine* in his treatise *de Clericis* from the 28. chapter to the 30. *Emmanuel Sa* in his Confessionary vpon the word *Clericus*, *Gretserus* in his writings against the common-wealth of Venice, doe concurre, together with all the

reſt of their ſociety, that although Eccleſiaſticall men ſhould conſpire againſt the Eſtate or perſon of the Prince, yet they cannot encurre the danger of Treaſon, becauſe he is neither King nor Prince as to them, neither are they ſubiects in reſpect of him.

The ſchoole of *Paris* on the contrary hath alwaies held and taught, that Eccleſiaſticall men as naturall ſubiects of the Princes and commonwealths, in the which it hath pleaſed God they ſhould be borne, are bound in the ſelfe ſame manner as other men are to obey the lawes of direction, and conſtraint, and are exempt only in regard of that which concerneth Gods diuine ſeruice, and the competent maintainance of the Eccleſiaſticall Eſtate: and as to this point the Ieſuits diſpute fallacioufly, going from the declaration of a very ſpeciall and particular exemption to an entire generall and abſolute immunity, contrary vnto the doctrine of the Church, who teacheth vs that as the feare of God is the beginning of wiſdome, ſo the feare of the Magiſtrate is the beginning of diſcretion, that as this life is the ſhadow of the life eternall, ſo the lawes of Princes and Kingdomes are a figure of the eternall law: ſo that he that loueth not the figure ſheweth that he loueth yet leſſe the thing figured.

This exemption continuing it is not to bee doubted but that Eccleſiaſticall men, ſhould be as it were ſo many garriſons of ſtrangers in an Eſtate: and if the Prince or magiſtrate would conſtraine

straine them to anie thing for the good of his Estate, it ariseth from the same learning, that in as much as they are not his subiects, he should be a tyrant and an vsurper, which might be deposed and killed by any one whosoeuer: This was the foundation of the trouble which we haue seene stirred vp against the common-wealth of *Venice*, euer most Catholique, and deuoted to the holie Sea, which cannot bee attributed to any but the Iesuits, whom the Senate of that common-wealth, in honor of the Catholique religion had carefully cherished fifty or threescore yeeres in such sort that foure or fiue yeeres before, they had bestowed a great Pallace vpon them for their Colledge, where they had aboue three hundred schollers, children of the best houses of *Venice*, and possessed in this Estate twelue or fifteene thousand crownes a yere reuenues. During the Papacie of Pope *Clement* the Venicians had published an ordinance by the which Ecclesiasticall men were inhibited from acquiring any immoueables, this holy father knew it well inough without taking offece therat. And how could he take it in euil part since that in the Estate of *Milan* there was the like prohibitiō strictly obserued, & that the Pope that now is vpon his first comming vnto the Popedome, had forbidden the house of *Loretta* to purchase any more immoueables: the Iesuits being desirous neuertheless to purchase a Pallace of pleasure vpon the riuer of *Brent* neere vnto the City, were hindered by this law, so as

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the gentlewoman which was owner thereof drew backe, and said, that she had been seduced by her Confessor. This nourished in their minds an euill will towards the State: so that two Ecclesiasticall men of *Vincence* being imprisoned for most horrible crimes, the Iesuits, taking their time, gaue aduertisement vnto the Pope, that these were enterprises vpon his authority, and of those who depended immediately on him; that the Venetians had no power to make lawes, which should concerne Ecclesiasticall men, although they were necessary for their Estate and conseruation, without the will and consent of the Pope, neither to decree any thing without making him first acquainted therewithall; thus doing, they tooke from them all soueraigntie, they perswaded the excommunication with all earnestnesse, whereunto Cardinall *Zapata*, protector of *Spaine* subscribing, for confirmation of their counsell said, that this action done for the greatnes of the Church, merited a statue of gold, dedicated to immortalitie. This first breach gaue apprehension of great calamities to ensue, so that the Pope naturallie desirous of mild and gentle courses, and enclined thereunto by the counsell of the Princes of Christendome, and specially of that of our great King, was againe exasperated by the Iesuits, and by letters which they wrote vnto their Generall, who hath no shew of a religious man besides his habite, and behaueth himselfe in all his actions as one who would raise some great Empire: they

promised

promised that the Senate would be diuided, and that the people would rise, that the schollers which they had were as so many prisoners, and assurances of their promises, that the excommunication should haue the like effect at *Venice* as at *Ferrara*: and vpon this was the interdict published.

The common-wealth of *Venice* contented it selfe in this occurrence, to forbid all Ecclesiasticall men to trouble the state of mens consciences, and to take from them all occasion of excuse, gaue the religious men choise to stay, or to retire themselues, the Iesuits made answere, that they would conforme themselues to the ordinances of the common-wealth: in the meane time they secretly send father *Possevin* to *Rome* to their General, and vnder hand labor to suborne other Ecclesiasticall men, and to hinder their obedience due vnto their Soueraigne.

There fell out an action very memorable of a good religious man accustomed to plaine honest dealing, which had no other end but the loue of God, and not the care of worldly affaires, or of rule and gouernment: the Prouinciall of the *Capuchins*, a man of singular integrity, and of a holie life, who wrote vnto all the Couents of his Order, that if the Prince & common-wealth should command any thing contrary vnto the twelue Articles of the Creede, they were rather to suffer a thousand deathes, then to obey it: but that in

whatsoeuer thing else should be cõmanded them, they should discharge the duty of good subiects without any scruple of conscience, vpon paine of his indignation, the which they ought to feare as much as death it selfe. True holinesse without dissimulation or ambition, which shall crown the glory of this obedience with immortality, which, in despite of these new doctrines, the wind of truth shall blow into all corners of the Christian world.

There passed not many daies before that there were fathers and husbands which complained that their wiues and children made a doubt whether they should yeeld them the loue and obedience due vnto them, being afrighted by the Iesuits who preached that they were excommunicate and damned: and notwithstanding that at their departure from *Venice*, they had burned a great quantity of their papers, fearing least they should be seene, neuertheleſſe there were found some bearing witnesse, that they kept a regiſter of the confessions of men of quality, and that they had sent a great masse of money vnto *Rome*, and carried away all the ornaments which had beene giuen to their Churches, and at *Padua* and *Bresse* where they were surprised and had not leasure to dispose of their papers, nor to burne them, there were found so many enquiries and searches of the disposition of the Estate, and of all the families in particular, that it was a most infallible token that they had some great designe in hand, to the

execution

execution whereof was required so painefull a curiosity.

It is another secret very remarkeable: that they stirred vp this trouble in the Estate of *Venice*, then when the Count de Fuentes had an armie on foot in *Italie* for the King of *Spaine*, and had caused two great forts to be built which are held impregnable, for to hinder the passage of the Switzers and the Grisons; by meanes whereof they thought assuredly in them selues, that these forces & their directiõs meeting, they might haue transferred that Estate, as they did that of *Portugal*, first by the vanity wherewith they knew how to puffe vp the mind of the King, *Don Sebastian* to his ruin and vtter ouerthrow, who had suffered them to beare authority in his Estate: then by withdrawing the affection of King *Henry* the Cardinall his successour from *Iohn* Duke of *Bragance* husband vnto *Catherine* his neece, and daughter of *Edward* his brother, which had excluded *Isabel* from whom the King of *Spaine* was descended, to make vse of it in his behalfe, and in strengthening his pretention, and likewise by the warre which they kindled against *Don Antonio* acknowledged to be their naturall and lawfull Prince, in the which they spared not the blood of two thousand good Religious men, loyall vnto their King, by reason whereof there was obtained a Bul of speciall absolution.

For beside that the stocke and race of him who was the founder of the Iesuits is Spanish, and

their Generals of the same nation, or of some other country subiect vnto the King of Spaine, which inspireth into them a particular affection vnto that Estate: they aiming at no other marke, but the absolute establishment of the spirituall power wherewith they promiscadily to crush and beate down heresies, haue more need of force then perswasion, and doe rather chuse to make vse of the materiall sword then the spirituall: now the King of *Spaine* being hee who most applieth himselfe vnto this designe, they seek to exalt him aboue all other Princes: and indeed they haue written that the Emperour *Charles* the fift and King *Philip* did well conforme themselues vnto this resolution, but that they were hindered by the Kings of *France*, without whom heresie had beene quite rooted out: they say that King *Frances* the first made alliance with the Turke, that *Henry* the second defended the Protestants, whom the Emperor would haue destroied, that *Henry* the 3. made alliance with the Queene of England, Germaines, and Switzers: that Spaine hath receiued the Councell of *Trent*, and caused the inquisition to be strictly obserued.

Great ingratitude! are there any Princes in the world that haue so much exalted the Catholique Religion as the Kings of *France*, and which haue more augmented the holy Sea? the Donations of *Pepin* and *Charlemaine* falsly attributed vnto *Constantine*, the armes of *France* so often trasported into the holy land, those of king *Lewis*

the 12. and of his successors employed in recouering the Popes estate which was vsurped on, all this is nothing to those who preferre their nouelties before any other consideration, and are bound to take it in euill part, that the thrice-christian Kings of *France* for the conseruation of their Estate haue maintained thēselues against *Charles* the fift, and neuer blame the alliance which he bought with King *Henry* the 8. of England, for to ruinate and subuert vs.

And for proofe of this their affection conspiring against vs, those which haue gone frō amōgst them do report, that they obserue this order, that in euery house there are two which keep registers, & haue the charge of matters of Estate, to whom the rest doe confesse themselues, and are bound to report what they learne; this is carried by the Visiters vnto their Generall, (and he must be a Neapolitane, Sicilian, or Spaniarde,) to giue aduise thereon.

And in the yere 1604 there being discouered a cōfraternity of Iesuits associated, (as they say) that a whole Towne may be Iesuited) who made their assembly in the house of the Iesuits in the City of *Genua*, in the which those of the brotherhood had sworne not to giue their voices for the election of Magistrates and publike officers, to any but those of their fraternity, the Common-wealth hauing greatly contested against such a monopoly and being resolued to haue expelled the Iesuites, they said that they had done it, because some

of the Towne had intelligence with the Frenchmen, and seemed to affect and fauour them.

But the Common-wealth of *Venice* hath not admitted any excuses for their enterprises, nor like vnwise men staied from digging and making hollow their wels vntil they were ready to die for thirst: for after that they had beene enformed of their carriage, of their sermõs which they made in the Townes adioining vnto their Estate, & of the calumnies and slanders which they spred against the Duke *Leonardo Donato*, whose innocencie and piety are known and renowned as well as his wisdome, made a decree whereby the Iesuits were perpetually and irreuocably banished out of their Estate, not leauing them any hope euer to deliberate or thinke of their establishment.

And God being so pleased, that our great King should be the author of peace in the South as well as in the North, the Iesuits only were excluded from the benefit of this vniuersall reconciliation, this sage Commonwealth so well knew how to relish and make vse of the deliuerance from the danger it was fallen into, that it would rather haue chosen warre, then to haue made peace admitting the Iesuits.

Oh! would to God we had not been so credulous, that we had been as seuere within our selues, as strong and puissant abroad, that for to refresh the liuer we had not cooled and taken away the heate of our stomackes, we should not haue been the discourse of all nations of the Earth, the subiect

ject of their pity and commiseration, the proofe of what they said, to wit, that the Iesuits compasse great and weighty enterprises by taking hold of small aduantages, & vnlikely to doe hurt; we had then been ignorant of their rare doctrines which they haue both preached and published, as that it was more meritorious to pay tribute and impositions, then to giue almes; that a man may blaspheme without committing mortall sinne, that Ladies may lawfully paint and farde themselues, yea for to please the world, that vsury is lawfull, and by the same rule theft should be tolerable, so it were to bestow in almes; that it is no simony to giue mony for benefices; *Modo id fiat non tanquam pretium, sed tanquam motiuum ad resignandum, vel tanquam motiuum aliquod gratuitum: So it bee giuen not as a price, but as a motiue to resigne, or some motiue of free will and of gratuitie*: the proper termes of *Gregorius de Valentia* vpon the Summe of Saint *Thomas* Tome 3. disput. 4. question 16. page 3. fol. 2039. wee had neuer learned to recompence good with euill, nor the forme of ambulatory confessions, being all but superficial cures of vices, things vnbeseeming true religious men.

We had not seene in these our daies (horrible things) interrogatories framed for to learne of her, which was said to be possessed with an euill spirit, the truth of the doctrine, and difficult places of scripture, ill curiosities forbidden in the 18 chapter of Deuteronomy, and also by a Councell held at *Narbonne* vpon paine of excommunication:

cation: and *Sozomene* in the third booke 5. chap. reporteth, that a Deacon of the Primitiue Church was deposed for hauing beene transported with the like curiosity: and *Gregory* of Tours for the same occasion blameth a son of *Gontran*, because he had sent to aske questions of a Pythonisse, so hee calleth a woman which had an euill spirit, and Saint *Thomas* saith: *Non licet Dæmones adiurare per modum deprecationis, quia id ad benevolentiam pertinet, qua non licet ad Dæmones vti, ne socij Dæmonum fiamus: licet tamen per virtutem diuini numinis eos adiurando eijcere, ne noceant, non autem vt aliquid per eos discamus aut consequamur: It is not lawfull to adiure the diuels by way of deprecation, or request, because that is a token of good will, which wee may not beare vnto them, least wee become companions of diuels: but it is lawfull by the vertue of God his diuine power by adiuration to cast them out, that they doe no hurt, but not to learne or attaine any thing by them.*

And that which is most hainous and capitall by all lawes, to enquire of the health of the Prince, and of the secrets of Estate, these were the very tearmes: *Quid circa sanitatem regis, quid circa compositionem armorum inter regem, & magnates subditos, quid circa vrbes obsidionales, quid circa bellum cum Hispanis, vel cum hæreticis: How long the King should liue, what should come to passe as concerning the composition betweene the King and his Nobles, what of the garrison Townes, what concerning the warre with the Spaniards, or with the Heretikes.*

Tertullian

Tertullian saith, that it appertaineth not to anie man to enquire concerning the life of the Prince, but those who haue some enterprise vpon his person, or who laie the foundation of some great hope vpon his death: and he which instructed a Mathematician, forbad him expresly to meddle with the life of Kings, or with the Estate of Common wealths. *Non enim oportet vt de statu reipub. aliquid nefaria curiositate discamus: For we ought not, neither is it lawful for vs by wicked curiosity to learne anything concerning the Estate of the common-wealth.* Kings to whom God hath giuen the gouernment of the Earth, to whom all power and dignities are subiect, participating immediately of the greatnesse of God doe not depend on the course of the Planets, and ought not to fall into the curiosity of men. It is reserued to God alone how long the life of a great King, or the peace and prosperity of his Estate shall endure.

As little had wee vnderstood the proposition and resolution of *Ioannes de Salas Castelanus Gumeliensis* in his commentaries which he hath made *in primam secundam* of Saint *Thomas*, dedicated to *Aquauiua* their father Generall *tractat. 8. disput. vnica sect. 5.* neer the end, which is more dangerous for the setting wide open of Monasteries, then the doctrine of heretikes; for making this question. *Vtrum semper sequi liceat opinionem, quae agenti probabilior aut aequè probabilis apparet*, behold his resolution: *Religiosus autem efficacissima debet habere motiua, vt probabiliter opinaretur, veram esse, reuelationem*

reuelationem, qua secum dispensaret Deus, vt matrimonium contraheret, contra communem legem: hactenus enim Deus nunquam dispensauit: Si tamen verum probabilitatem haberet, posset ad euitanda magna incommoda, vti dispensatione dubia, & tantum probabili, quod etiam in dispensationibus quarundam prælatorum obseruatum est. Whether it be lawfull to follow alwaies the opinion which seemeth vnto the vndertaker more probable or as probable as any other, behold his resolution. *That a Religious man ought to haue most powerfull motiues, that he may probably coniecture that the reuelation is true whereby God would dispence with him to marry contrary vnto the common law of marriage; for God neuer yet dispensed with any one: But if hee hath had any true probability he may, for auoiding of greater inconueniences vse a dispensation though it be doubtfull and only probable, which hath beene also obserued in dispensing with certaine Prelates.* From henceforth fastings, orisons and prayers will become vnprofitable to preserue chastity, euery one will abuse his reuelation, for to put in vre the euill passions of his soule.

And indeed the precept was not long without an example: *Bauny* the Iesuite committed so scandalous an incest that hee was called in question for it in the inquisition of *Spaine*; those of his company by faining a miracle freed him from his punishment, which lighted vpon the officers at *Valladolid*, who were displaced for that peece of seruice: the scandale hereof is redoubled in the

writings of *Sanches* and of *Cheira*, who are of the same society, the onely imagination whereof is sufficient to make a man loose the knowledge of himselfe and to become worse then a beast.

And like vnto this is that which is common in euery mans hand set forth some foure moneths agoe, to wit the sermons made vpon the beatification of their father *Ignacius*, by the which the name of *Ignacius* is not onely equalled with that of our Sauiour and placed in parallell with it: but surrogated in his place: the miracles done in the name of the Almighty for exalting of his glorie, and the confusion of Infidels, which we beleeue as an article of our faith, abased, diminished, and distrusted. For to extoll those of father *Ignacius*, I say not vncertaine, but altogether vntrue, and which neuer were, as they themselues confesse, since that *Ribadenera* in the fift booke of his life saith thus of him, *eius sanctitatem minus testatam miraculis: that his sanctitie was not so much testified by miracles*, and as if they had commerce and negotiation with heretikes, from making him Gods Vicar, applying vnto him that of S. *Paul: fungimur legatione pro Christo, wee are employed in the message of Christ*, from calling him the ministeriall head of the Church, they make him successor vnto Iesus Christ himselfe, striking at his holy resurrection, and the eternity of his raigne in the Church.

O learned, o sweet, o free antiquity how thou art faire with al thy wrinkles, with the lineaments of thy countenance defaced and hardly to be discerned

cerned, O holy schoole of *Sorbonne*, how perfect is the vertue of your mediocrity, inspire into thy successors the truth of the prophecie of thy decree verified in the yeere 1554. these are the words thereof, *Societas hæc periculosa in negotio fidei: This societie is dangerous in matter of faith*, In this age corrupted with passion, and adulation let this truth find one mouth exempt from this contagion: neither haue they failed; there censure and testimony constant and loyall vnto the truth shall euer be seene, and appeare notwithstanding, the threats, and inuectiues of the Iesuits full of bitternesse, being as so many bels of the *Coribantes* which serue to no other purpose but to trouble & disquiet the heads of those who are least staied and setled.

Let vs adde hereunto the inuention of their equiuocations, and dissimulations, of their homonymies, which are deceipts of similitude and apparence in stead of the thing it selfe, changing the substance without changing the name: which they confesse that they make vse of, when they are to answere vnto Kings and Magistrates, and other persons bearing office in the common-wealth, whose subiects they doe not beleeue they are, nor that they are iusticiable by them, their words and their answers are like the images of *Dedalus* which deceiued the sence, changing their visage and countenance, as often as a man did cast his eies vpon them. This inuention of æquiuocation reduced into an art, and recommended by *Na-*

narrius in fauour of this society, not only like vnto the artifice practised by *Arrius*, who after he had subscribed vnto the Councell of *Nice*, sware vnto another confession of faith which hee had written in his bosome, altogether different from that: but also vnto that law of the *Manichees*, which permitted them to answere quite contrary vnto that which was true indeed, and that which they perfectly knew, noted by *Lucas Sienlus* in the time of the Emperour *Basil*, and which he reporteth, setting it downe in these words: *Iura periura secretum prodere noli.*

By reason whereof, for to confirme their euill doctrines, then when there is any danger to be auoided or aduantage to be taken, it is both lawfull and honourable to vse this muention, yea boldly to gainesay that which th ey are most assured of: witnesse that which they haue done by the writing of *Richeome*, who making answere to an interrogatory ministred vnto them which was thus: what they would do in case there should be a Pope which after the example of *Iulius* the 2. should iniustly display his censures against *France*? being vrged, hee answered, *That their society would doe that which good Frenchmen then did, who defending their rights did not giue ouer the respect due vnto the holy Sea, did acknowledge the Pope to be the head only in spirituall matters, approuing the Councell of Tours of the yere* 1510. *held for the defence of the rights of Lewis the* 12. Cardinal *Bell.* in the treatise which he hath made against the diuines of *Venice*, saith, that the

meaning of *Richeome* was only to shew, that good French men ought to obey the Pope without debating the matter, and counsell the King to come to agreement with him, and not to resist him by armes.

This is the reason that all their declarations are conceiued in defectiue and incertaine words, to the end that they may disauow, reuoke or otherwise interpret them, when they shall thinke good: and that which is most intolerable, yea most vnchristianlike, they ground these cauillations and dissimulations vpon textes of scripture, which they corrupt most licentiously, as if God the father of truth, had taught the contrary to truth. And as it falleth out ordinarily, that the worst getteth mastery of that which is better: the vsage of their dissimulations and cauillations doth insensibly creepe in, and men leauing simplicity and innocency, for to learne their shifts and euasions, doe receiue the corruption thereof both in generall and in particular.

And to the end that it may not be thought a particular vice of some one among them; but a precept generall to all their society, *Ribadeneira* in the life of father *Ignacius* the 3. booke and 11. chapter intituled, *De prudentia rerum agendarum*, hath written thus, *Dicebat quibus artibus diabolus ad perniciem hominum vteretur, eisdem nobis vtendum ad salutem: nam vt ille cuiusque naturam explorans, & animi propensionem pertentans, ad eam se attemperat, vt ambitiosis splendida, vtilia cupidis, voluptuosis*

luptuosis iucunda, piis quæ speciem habent pietatis proponit, & non irrumpit subito, sed sensim irrepit, & in animæ se familiaritatem insinuat, penitúsque tandem immergit: sic spiritualis, ac peritus artifex, unius-cuiusque naturæ conuenienter se debet gerere, & in principio multa dissimulare, in multis connuere, deinceps parta benevolentia ipsos quibuscum agit ipsorum armis expugnare: Hee said that those arts which the Diuel would vse for mens destruction, the same must we vse for their safety: for as hee searching out the nature of euery man, and throughly considering the inclination of the mind, doth applie himselfe thereunto, so that he proposeth vnto sensuall and voluptuous men pleasant things, to the ambitious those things which seeme glorious, to godly men such things as haue a shew of pietie, and doth not suddainly breake in, but stealeth on, by little and little, and doth insinuate himselfe into the familiarity of the soule, and at last doth wholy diue into it: so he that is a cunning & spirituall craftsmaster ought to carry himselfe agreeable to the nature of euerie one, and at the beginning to dissemble many things & to winke at thē, & afterwards he hath gotten their good will to conquer those whom he hath in hand with their owne weapons.

We haue already shewed how by the doctrine of the spirituall Monarchie, absolute and infallible, which teacheth Kings to obey, and to which the Iesuits attribute the correction of Princes, that they are obliged to follow the Councell of the Pope in the gouernment of temporall matters, and that in case of resistance they may be de-

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posed, and after publike iudgement, that it is lawfull for any man to attempt vpon their liues, and to kill them. By this word, of publique iudgement, they meane the Pope, as soueraigne ouer all Common-wealths, and of all Christian powers. Behold their proofe by the saying of *Azorius*, whom they confesse to be one of the most modest amongst them, in the second party, the 11. booke 5. chapter of his morall institution; after that he hath confirmed the power that the Pope hath to depose Kings, and sought to answere the obiection of those who say that it cannot be done contrary vnto the will of the people, hee addeth further in these tearmes: *Tertiò obiicitur, populo invito non potest Rex auferri aut dari: respondeo à Romano Pontifice Regem auferri, vel dari iustis de causis, & tunc populus Romano Pontifici tanquam superiori parere debet: Thirdly it is obiected that a King cannot be giuẽ nor taken away against the wil of the people: to this I answere, that hee may vpon iust cause, and then the people ought to obey the Pope of Rome as their superiour.*

Whence it ensueth that if a Prince doth enterprize any thing in this Estate against the will of the Pope, if hee contradict this publike iudgement, if he come to square with any of the articles of the Bull *In cœna Domini*, without desisting from it, that he is presently a Tyrant, an vsurper and schismaticke, and as such a one may be meritoriously slaine. By the articles of this Bull it is conteined amongst other things, that all persons

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who haue secret or publique alliance with heretickes, haue commerce with them, or doe support and protect them, are *ipso facto* excommunicated, although they are not particularly designed, named nor specified in the Bul, which is publisshed at *Rome* euery Thursday before Easter, and then the Iesuits teach, and their doctrine is vniforme, that no other proceeding, nor no other iudgement is to be expected. According whereunto *Suares* the most renowned of their societie in the fourth Tome of his workes, and his treatise of censures, which he made expresly against our King, disput. 5. sect. 6. saith, that subiects vpon a morall certitude, which they shall haue that their Prince will doe anie thing contrary vnto the Catholike religion, may without attending any iudgement or other censure of the Pope, rebell and take armes against him: these are his very words: *Si subditi timeant ex eorum principatu maximum periculum fidei & religionis imminere: tunc enim iure defensionis possunt eos repellere, & obedientiam ac fidelitatem negare, quod facere possint, etsi non essent excommunicati, nec per Ecclesiam essent illis alia pœna imposita, solum ob prædictum periculum.* If the subiects feare that by their rule and gouernment faith and religion is like to incurre any danger: then they may in defence thereof repell them and denie them obedience and fidelity, which they may doe although they were not excommunicated, nor had any other punishment inflicted vpon them by the Church, only for feare of the aforesaid danger. *Molina* in his

his treatise *de iustitia & iure*. *Lessius* in the 2. booke *De iustitia & iure* 9. chapter *dubit*. 4. say the like, and that it is lawfull to attempt vpon the life of those Princes whom they call Tyrants, vpon the tacite will and intention or presumption of the common-wealth: *Mens oppressæ Reipub. est, vt á quouis etiam, qui non est pars Reip. defendatur, si aliter liberari non possit. It is the mind and opinion of the common-wealth which is oppressed, that it may be defended of any man, though he be no member thereof, if it cannot otherwise be freed.* That which they call *mens Reipub.* the motion of *Parricides*, *Mariana* termeth, proceeding as it seemeth with more aduisednesse, the counsell of graue and learned men: *Viri eruditi & graues in consilium adhibeantur: Let the aduise and counsell of wise and grauemen be vsed.* It is not to be doubted, whom he intendeth, this is as cuident to his vnderstanding as the Sun at midday vnto our eies, for his booke beareth the priuiledge and allowance of their Prouinciall deputed by their Generall: and behold the reason why they are necessarily designed and no others: It is there in as much as the establishment of the absolute power aboue all Princes is their principall vow and desire, they must haue the directing and executing of all enterprises which serue to this end: so that in those places where the inquisition is not receiued, the Iesuits exercise the office, and haue the secret charge thereof, and their Generall the direction: whence it proceedeth, that all their aduise, coun-

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sell and directions doe make a part of this publike iudgement: so that in stead of spirituall ministers, moued with another spirit then that whereof they make shew, these are Officers seruing against Princes, for to ouerthrow their power & to subrogate that of the Pope in the temporalty & the matter standing thus, he that desireth to be instructed in this learning, cannot addresse himselfe to any but those who handle it, and best vnderstand it, as they cannot deny, but that this is the sole and only intellect which animateth the whole Vniuers of their society.

And indeed they alone haue touched it in their sermons: lightnings which went before, and were vnto our eies presages of the tempests, wherewithall we all thought wee should haue beene vtterly confounded. A cursed doctrine, which whether it bee written or spoken in publike or secret, there is not any one touch thereof, which hath not beene as the point of a dagger at our heart.

The King by his warres, labors, and victories had reestablished with *France* all Christendome, had obliged all Princes and people, the two third parts of the world had the Lilies grauen in their hearts, and thought themselues interessed in his prosperity. *France* being in flourishing estate, neuer saw her selfe in better case to succour her friends, her Prince was of immortall valour, of an admirably strong complexion, whose felicity did dazell the eies of all his enemies: when the

Princes of *Germany* moſt ſtrictly allied vnto this crowne did inſtantly deſire her helpe, and protection a gainſt the oppreſsion of the houſe of *Auſtria*, to which the Ieſuits are moſt deuoted: our King had not omitted any exhortation or perſwaſion whatſoeuer, to remoue the warre, and to cauſe that the matter in queſtion ſhould be handled and decided in any other maner: knowing better then any other, that neceſsity alone can iuſtifie the armes of Chriſtians againſt Chriſtians: and being not beleeued, he prepared for the liberty of *Germany* ſuch ſuccours, as his conſcience, his honour, and his duty could not haue denied.

But willing before his departure to giue vnto *France* and vnto all the world the contentment of the coronation of the Queene, a Princeſſe crowned and adorned with all vertues, in the very height of our beſt eſtate, of our greateſt contentment, *Extrema gaudij luctus occupat*, ioy and ſorrow lead one another by the hand: the King paſſing through the middeſt of his moſt affectionate City, amongſt his moſt faithfull ſeruants, glorious in maieſtie, was ſtroke in the ſide with a knife of the ſame temper that thoſe of *Clement*, *Barriere*, and *Chaſtell* were of, his heart was preſently in a ſwound, ſtifled in his blood. What? are there to be found any minds ſo vnnaturall, ſo diabolicall as to conſpire, as to attempt the death of a Prince ſo behouefull, ſo amiable, vnto his ſubiects, ſo equitable vnto his neighbors, ſo neceſſa-

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rie for all Christendome? There was not time enough to bring him backe to the Louure, before his eies were setled in his head, his lips pulled vp within his flesh, his blood clotted like ice in his beard: can we thinke on it a quarter of an houre without pulling out our heart? he which filled all with his power, this soule of the world, this masterpeece & wonder of nature, this valiant warlike hand, falleth, and is taken from vs without any other warre then that of this doctrine, by the hand of the most hideous, most cruell, and most fearefull monster that euer was vpon the earth, by a more then hellish and infernall furie.

Let any man reade the confessions of *Barriere* and of *Chastel*, let them bee confronted with the answeres of this execrable parricide, there is not any difference at all betweene them: the markes of this doctrine doe visibly appeare therein; *That the King was a tyrant and fauoured heretickes against the will of the Pope, who was God vpon earth, that the Preachers had sufficiently explained the cause which had moued him to doe it.* Stupide and blockish fellow, it is true, and why should it be dissembled? in all other points concerning this subiect he had subtilties and euasions, and was very cunning therein, you haue heretofore vnderstood as much, Master *Iohn Fillesac* a worthy Curate of the Parish of Saint *Iohn*: Master *Philip de Gamache* the Kings Professor in diuinity another Israelite, *Coeffeteau* heretofore Prior of the *Iacobines*, all diuines of great merite can witnesse it, and heere of

their owne companie, who confessed him, better then any other, who put him in minde of his conscience, and bad him take heed of accusing those who were innocent.

Alas! you were a thousand times more secure, you Emperors and Kings enemies of Christians, who amongst the greatest persecutions which the Church endured, in the middest of the great and frequent martyrs which suffered by your authority and commandement haue seene no other weapon nor defence, then that of praier, of orisons, of praise and thanksgiuing, but that of teares, as *Gregory Nazianzene* witnesseth, without that any of those who truly adored Iesus Christ, yea, in the hottest of all their torments and persecutions, once thought either in word or deed, I doe not say to make any attempt vpon your persons, but to be the cause of the least trouble, or least commotion of your Estate. O Gospell of peace, doctrine of sweetnesse and charitie, to what vse are you emploied? what aduantage is giuen to Infidels and miscreants to continue their hate against the Church, in stead of louing it, what coales of Gods diuine vengeance do you pull vpon your heads?

O *France*, how farre different was the censure of your innocent schoole the yeeres immediatelie precedent, when your King *Henry* the 2. vpon the selfe same subiect, and to deliuer *Germany* from the vsurpation which *Charles* the fift would haue made vnder colour of religion, did leade sixtie thousand

thousand French men all Catholiques euen vnto the *Rheine*, and so farre, that he made him giue ouer his booty: can we learne out of the history of any one Diuine in those daies, or one subiect which thought himselfe lesse obliged vnto his Prince, or which bare him lesse affection for that cause? And yet 6. yeeres before our very doctors of *Sorbonne* had framed articles for the condemnation of the heresie of the Lutheranes, inserted into the body of our ordinances, and vpon the which the Councell of *Trent* laid the principall foundation of the resolutions concerning that doctrine: but the schoole of the Iesuits had not yet taught nor published, that Kings might be deposed vpon any secret intention, or presumption. He whom God had most visibly exalted, who did obscure the memory of the most fortunate and happy Monarchs, the most precious and sacred person of all Christendome, to whom the holy Sea was beholding for the tranquillity, it enioyeth, the holy father for his quiet and repose: he who had renounced the safetie of his owne, to endeare you vnto him, who made the clemency of his iustice to triumph in fauour of you, receaued so ill a recompence for his bounty and goodnesse, by your doctrine: a doctor of the Church said that it was in the power of God to pardon a Virgin defiled, but not to restore her to her virginity: euen so fareth it with your fidelity and allegeance towards Princes after you haue once made your vowes vnto your Generall.

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The inspirations and visions with which these vndertakers say they are possessed, are they not the inuentions and subtilties of this doctrine, for to corrupt and peruert the mindes of men, and to transforme the dispositions of their vnderstanding and will, to the end that the fantasie and apprehension which they haue taken, may the more easily be so imprinted in their imagination, that they may neuer receiue any other? The letter of *William Criton* the Iesuite, vsed by *Richeome*, in his Apologeticall complaint, for to couer the doctrine of this society, by the which it is maintained, that it is lawfull for particular men to kill those whom they call Tyrants, saieth, that this is not permitted, if those priuate men haue no reuelation or vision, which perswadeth them thereunto: who shall be witnesse of this vision or reuelation but himselfe? and so by this meanes he may take permission both to kill and iustifie the murther from himselfe.

It is reported in the histories of Assasins & murtherers, that they were so corrupted, & *Gregory* of *Tours* toward the end of his fourth booke speaking of those who killed King *Sigisbert*, saith, that they were inueagled, and inchaunced, *maleficiati*: and S. *Augustine* in the epistle 165. vnto *Generosus* saith, that the Donatists, most dangerous heretikes, did induce their followers to many villanies by visions, and continuing his discourse in the epistle 168. reporteth the example of a yong man, who by the counsell of the like vision had killed

killed his mother. The minde of a man is like vnto a looking glasse, which doth vsuallie represent that which is shewed vnto it, specially when it is directed vnto the most sensible part which is the conscience: let vs adde moreouer that beside these fantasies and inspirations which serue to transport the feebleneſſe of these mindes beyond all discretion, they giue to these conspirators crownes of martyrdome: and to proue this, *Bellarmine* hath highly commended *Iames Clement* for this quality, *Mariana* calleth him *Gallia decus æternum*, they doe the like by *Guignard* and *Garnet*, falsly attributing miracles vnto them.

Call to mind, My Lords, if you please that which hath passed before your eies, and the memory whereof it seemeth is not yet buried: one named *Charles Rediene* a religious *Iacobin* of *Gaunt*, stirred vp by the preaching of the Iesuites, who commended *Iames Clement* ordinarily as a Saint, and *Chastel* as a Martyr, hauing at vnawares giuen out speeches whereby he testified that he had beene tickled with the like desire, presentlie his Prouinciall was commanded to bring him to *Brussels*, where he was promised wonders, both for the discharge of his conscience, (for he had some remorce to attempt vpon the person of a most Catholique King, which held good correspondencie with the Pope,) and also in regard of recompence both to himselfe, his mother, and brother; he was visited by father *Hodaine* the Ie-

Iuite, who gaue aduise whether hewere of stature, of strength, and resolution sufficient to execute such a businesse, in the end all fitting to the purpose, he had instruction to change his name, to alter his apparell, to learne to ride, daunce and fence, that he might be the more ready, and the sooner haue admittance, these are the confessions made in this Parliament, by himselfe who came thrise into *France*, with this purpose and intention. He could giue you no reason why he contemned the grace and pardon that was at the first offered him, nor why he came the second time hauing beene formerly suspected, nor why he perseuered in his villanous designe, but that if the Iesuites had perceaued or mistrusted that hee had disclosed the secret of his enterprize, they would neuer haue forgiuen him, as they neuer reueale the confessions of such people, be it anie enterprize whatsoeuer, or come what euill soeuer by it. At the very time of the last apprehension and execution of this *Ridicule* ordeined by your decree of the moneth of Aprill 1599. was published and imprinted the booke of *Mariana*; for to shew how constant the effects of their doctrine are, they prepare and fasten together iointly both the doctrine and the effects; and notwithstanding one of them in his Apologie, hath written, that it had beene to be wished that the last parricide had read it well ouer, because it is conformable vnto the doctrine of the *Sorbonne*, which hath condemned the booke of *Mariana*,

and holdeth it to bee abhominable, together with the imposture of the Apology: so bold and impudent are they to circumuent the truth with falshood and deceit.

Great and vnimitable King, the wisdome of whose counsels and diligence in executing them, whose soundnesse of iudgement more then humane, we haue all equally admired, receiue in token of our affection, and for a sure pledge of our faithfull seruice, our teares, our lamentations, our sorrowes, our sighs, and perpetuall mourning, which we offer vp vnto your glory. Happy soule made Citizen of heauen, and placed in the ranke of Angels in eternall rest, farre from the care of warres, your roiall qualities and perfections shall bee euer written in our hearts, your name shall be for euer in our mouthes, and although that our cries are imperfect, that our voice interrupted with sighs cannot vtter it selfe, that sorrow bereaueth vs of our soules, and that there remaineth no strength in vs, but only to feele our griefe, wee will die rather then corrupt the holie law of your Estate, vnder whose Sunne since we liue, wee will for euer loue the light and brightnesse thereof.

With the same teares and voice halfe dead, wee humbly beseech the holy father, to enter into compassion of Christendome, torne in peeces by this doctrine, and to remember what danger there is in taking from the spiritualtie the true honor and glory, by medling with the temporall

and ciuill gouernment, these are things which God would haue to bee wholly separated and distinct: that he will bee pleased to remember the wholesome aduertisement of Saint *Bernard* concerning this absolute power, which was then endeuoured to bee brought into the Church, in his 2. booke *de consid.* chapter 6. *Ergo tu & tibi vsurpare aude, aut dominans apostolatum aut apostolicus dominatum, plane ab alterutro prohiberis, si vtrumque simul habere voles, perdes vtrumque: Goe then and assume if thou dare, being a publique Magistrate, the office of an Apostle, or being an Apostle the authoritie of the Magistrate, thou shalt plainely bee prohibited from enioying either, if thou wilt haue both together thou shalt loose both.* God hath prouided for the conseruation and augmentation of his Church, by other remedies, and raised vp Bishops, Doctors, and Pastors from time to time: yet againe once more to bethinke himselfe in this declining age of the world, how pernicious this excesse is; wee haue seene two of our Catholique Kings able to haue opposed their armies against those of the Turke, to preserue the Church and the rest of the world from the inuasion of Barbarous people and Infidels, brought vnto an vntimely death by reason of this doctrine; this great Estate the cheefest of Christendome in danger of ruine: that he will protect the Church and vs from those furious Empirics, which hasten their violent remedies indifferently vpon all sorts of diseases, without regarding the Estate of the bodies

dies; that he will purge and rid the world for euer of these so tragicall examples: *France* is nourished and trained vp in a singular deuotion toward your holinesse, towards the holy Sea, shee can neuer faile therein, the profession of our schoole remaineth alwaies entire and inuiolable to the Christian faith, and to the obedience due vnto the holie Sea: and as his succession in the Popedome is not farre distant in time from that of Pope *Clement* the 8. so let it succeed it in representing his mildnesse and prudence; & that he will be pleased to cast his eie vpon this society, which, vnder the pretext of the good of the Church, doth point at it one particular greatnes, to the which in the end it will vnite that of the Church, and they already are not farre from it.

These are the reasons of the opposition which the Vniuersity proposeth against the letters obtained by the Iesuits, founded vpon the soueraign authority engraued from all antiquity in the brasse of the fundamentall lawes of the French monarchy, vpon her particular policy, vpon your decrees and vpon her holy and constant doctrine, which fasteneth the crowne to the head of kings, contrary vnto that of the Iesuits, who attribute vnto the Pope a like superiority ouer our kings, as ouer the least Priests, or his most inferiour Officers & vicars, yea far greater; maketh Kings to be but at will, subiect to be deposed & killed: founded moreouer vpon so many miserable examples, which gall vs, and make vs feele the smart so particularly

that there is not any man who loueth the Estate, or Religion, which hath not had a feeling and apprehension thereof. The instruction of youth is not a matter of small importance, in ancient time men had a speciall care thereof next immediately after that of Religion: children owe their life vnto their parents, but that they liue well, they owe that vnto those who instruct them: and he doth no lesse profit the Common-wealth who frameth and fashioneth men well affected to the Estate, who nourisheth them vnder the hope of honors and dignities, with reuerence vnto the lawes of the Country, then he who serueth in greater place with duty and fidelity: The Vniuersity of *Paris* hath hereof, loyally and worthily acquited and discharged her selfe these 8. hundred yeeres, neuer bound her selfe to any thing whatsoeuer, but to the honor of God, of her King, and to the good of the Church; Ill doctrine is easily perswaded, and that which is false, conformable vnto the darkenesse which enuironneth vs in our corruption: there is (saith the wise man,) store of gold and pearles, but lips that preserue knowledge, that is a rare moueable. What father is there which had not rather loose his life, honor, goods, and whatsoeuer hee hath else most deare in this world, then to nourish one who shall bee a monster to his Country? Haue we not had intelligence within these three weeks of the conference held at *Toul.* in *Lorraine* amongst men impoisoned with this doctrine, disclosed by an Hermite, wherein

wherein after declaration of their euill minde towards all Catholike Princes, it was agreed as granted amongst them, that the Iesuits had by their doctrine so cleared these maximes, that they ought to be held for ratified, and confirmed, instead that they ought to be condemned, and punished not only in the effects, but in the very deepest and most profound thoughts.

They offer to submit themselues vnto the Orders of the Vniuersity, and demand to be incorporated: from the yeere 564 they haue done as much, and they are yet to beginne, they promised to renounce their vowes, faculties, Priuiledges, yea themselues, we haue seene our selues cleane frustrated of this expectation, and to be the example of their power, and attempts contrarie vnto publike Order: in the yeere 1591. they promised not to meddle any more with affaires of Estate, it was then that they were most busily employed in them, and embraced the world most greedily: they know well how to boast of this science, since that they haue written in French, that their laie brethren could reade lectures therein to the Chancellour and greatest of *Spaine*, God knoweth whether in *Spaine* (if it be true that the sermons were made there) they haue forgotten to enter into cõparison with our greatest magistrats: there is not any one condition of their reestablishment which they haue not already transgressed and broken, by breues and letters obtained by tricks and vpon aduantages: it would be a strange

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follie in vs, nay rather a great crime, to bee the first alwaies who are surprised, and the last to free our selues, to be so often abused and mocked by those who beare two hearts in one breast, who for to make their doctrine to be receiued, are so audacious as to impose and lay imputations vpon the Apostles themselues, and to impute vnto them that lewd vice of cosinage and dissimulation which they vse ordinarily; for *Bellarmine* in his treatise concerning the exemption of Ecclesiasticall men chap. 30. saith that Saint *Peter* and the Apostles haue preached obedience to the politike magistrate, & that euery soule should bee subiect vnto the Prince, only for to establish thēselues & to giue the Gospell passage: they will promise and sweare to all conditions, since that by their owne proper constitutions they can be bound by nothing, to the end that they may make those to be receiued which they would impose, by reason of the Pope his absolute authority, without the which their society cannot subsist.

France after the death of her King, hath placed her hope in the Queene, it is shee that giueth her life and nourishment: a Princesse whom strangers admire, and the subiect honoreth, you haue found all the Princes furnished with great vertues, tied with the same band of affection to the good and greatnesse of this Estate. This magnificent Court of Peeres, the Diall of *France*, which hath alwaies shewed his Meridionall line, and the Officers of the Crowne, ready to doe their duty,

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and to follow the high waie of honour, the Nobility and gentry, the Townes and people readie to sacrifice themselues, for to perform your commands: continue on by your bounty and iustice, in making it appeare, that these were the Counsels of our late King your husband, which gouerned his Monarchy, and to cause this liuely picture to be adored in his death, that the lawes of the Estate of the King your sonne, may remaine by your wisdome so ordered, that euery one may therein find his goods, his life, his honor, his conscience in safetie and repose; so may the Counsell and prudence of the two greateies of this Estate alwaies watch ouer the affaires: perseuere in this beliefe, that diuision and ciuill warre is the onelie desolation of this great Empire: there is nothing which can disturbe it but these extractors and Alchymists, which haue found out the meanes to dissolue all piety, & the most strong & naturall bands of affection: they easily can doe it with their seedes and dewes of sermons, and confessions, and by the precepts of their learning, by meanes whereof they can peruert the course of nature altering our essence, and teaching the euill, which afterwards men fall into vnawares: they say that our soile is soft, that in one yeere they haue taken notice of all our humors, that they haue already procured of their side the vnadui sed weakneſſe of women and children, that wee are men little speculatiue, who will bee quickly carried away, that wee are ready and easie

to be moued, that they need not but a little to beginne, and set their affaires on foot, that afterwards they roule of themselues, and flie on, as fast as they can, to the very height of all excesse. *Homer* saith, that a sword once vnsheathed draweth men on by some secret instinct to designes not thought of, and seldom is guided by the discourse of wisdome and discretion: this is a *crisis*, vpon the which all Christendome doth set her eies. Needeth there any greater proose or confirmation of this which wee haue said, then the treatise newly composed by Cardinall *Bellarmine*, presently after the absence of our Sunne, by the which lifting vp his disguise, hee vseth no longer the terme of correction, it is not for heresie or crime that he maintaineth that the Pope may excommunicate and depose Kings, but vpon whatsoeuer subiect it pleaseth him if hee see that the good of the Church require it, *de principe facere non principem: of a prince to make him no prince*, and that he hath this power not only ouer Kingdoms, but ouer all that which apperteineth vnto either Christians, heretikes, schismatikes, or scandalous people in what sort soeuer, if they wil not yeeld & submit thẽselus vnto his propositiõs, which being granted their conclusions are inuitable. Do they not write that there is a new sect of Catholiques Roiall, as if to loue the King and to be a good Catholike were things contrary one to the other and incompatible. he particularly repenteth that for modesty sake hee hath sometime auowed,

that Ecclesiasticall men as subiects, owe obedience vnto Princes, now he confidently affirmeth; *Clericos principibus Ethnicis solo facto nullo iure fuisse subditos: That Ecclesiasticall men were subiect vnto heathen Princes, onely in fact and not of right.*

To conclude, this doctrine is the open destruction of the authority of Kings and of their power, the subuersion of all the Estates of Christendome, the cypher and strange character wherewith they holde correspondence with all that which is either corrupted or corruptible.

In the estate wee now stand, the Iesuits cannot haue a greater obstacle then to be bound, strictly to obserue the conditions of their reestablishment, and to bring them thereunto, to make them subiect vnto Magistrates, and ordinary powers as other Religious men are, without suffering their enterprizes; to maintaine and keepe the Bishops, Prelates and Curates in their dignities, against whom they set themselues, as they doe against all other Ecclesiasticall persons: not to permit them to haue the instruction of youth, to the end that institution and learning come not vnder their monopoly, and that henceforward it strengthen it selfe in such sort that a man must leaue to be a Frenchman for to become a Iesuite: and principally to haue a care, that men doe not abandon, nor forsake the authority of our doctrine, which is the foundation of loue and fidelity to the Roiall dignitie, for to receiue the instructions of this new diuinity framed and composed for the inte-

reſt and reſpect of their particular greatneſſe, and authority, wherewithall they would adde to our beleefe this 13. article of faith, that all Crownes do depend of the Pope, and are held of him, who may depoſe Kings at his pleaſure, and aboue all the French Kings, ſo that our King ſhould by this meanes finde his Crowne worſe then it was left him, and receiue this preiudice during his minority.

Our King, who growing vp and proſpering, ſhall learne the noble and valiant deeds of his father, his vertues, being the ornament and honour of Kings, whoſe glory ought to beginne and ende with the praiſe of his name, he ſhall inherite his proweſſes, and being come yong to this actiue art of managing a Kingdome, inſtructed by the ſage counſels of his mother, ſhall bee reuerenced as *Salomon* for his wiſdome, and ſerue for a new miracle to all the world, and to *France*.

God for our ſinnes not hauing permitted that our great King, of whom we were not worthie, ſhould continue amongſt vs his yeeres ſhining with all vertues, nor peaceably end the courſe of his life which remained; let vs all wiſh and deſire with our heart and with affection, that it would pleaſe the diuine bounty to confirme according to his deſerts, and as it is greatly behoofefull and expedient for *France*, the aſſurance of this our greateſt happineſſe, conſiſting in the perpetuall continuance of his roiall progenie, for the conſeruation, greatneſſe and authority whereof, the Vniuerſity of *Paris*, from the Temple of the *Muſes*,

where

where this great *Hercules* doth now make his abode, doth the third time aduertise you of the tempest, wherwith the Iesuits threaten the calme of *France*: and if it happen, which God forbidde, that our presages and aduertisements be yet contemned, we shall haue this contentment, and testimony in all succeeding ages, that with the truth of the holy doctrine, wherein we haue alway continued, we haue not failed to performe the dutie and affection we owe vnto our King and Countrie.

The Vniuersity concludeth, humbly praying, that the Iesuits now demandants bee denied the effect and allowance of their letters, and consequently, that they be prohibited from reading, teaching, or vsing any other scholasticall function in the Vniuersity.

The Order meane before iudgement, *vpon the arguments of both parties.*

THe Court vpon the allowance of the letters doth order that the Counsell of both parties shal amend their pleadings, and adde whatsoeuer they shal think fit within 8. daies, they shal pleade in Barre, or reply within the time appointed by the order for the hearing of iudgement: doth order that the Prouincial, and those of his company demandants, shall forthwith subscribe the submission made by their Prouinciall, to conforme themselues to the doctrine of the schoole of the *Sorbonne*, and principally in that which concerneth the conseruation of the sacred persons of Kings, the maintenance of their regall authority, and the liberties of the French Church, from all time and antiquity kept and obserued in this Realme, and that all shall be viewed and communicated vnto the King his solliciter generall, and annexed vnto the determination and decree of the Court. In the meane time hath inhibited, and doth inhibite and forbidde the demandants to make any innouation, or to doe or enterprise

priſe any thing contrary vnto the letters of their reeſtabliſhment, and in preiudice of them, and of the decree verifying the ſame, or to intermeddle by themſelues, or any other perſons in their behalfe, with the inſtruction of youth in this Citie of *Paris* in any ſort whatſoeuer, or there to vſe anie ſcholaſticall function, or exerciſe, vpon paine of looſing the benefit of their reeſtabliſhment, which hath beene aſſented vnto, reſeruing coſtes. Made in Parliament the 22. of *December.* 1611.

FINIS.